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Healing & Prosperity Though

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Healing: Thy manifest word, Chri
quickens and heals me.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Thy rich substance ma
manifest in Christ prospers me.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANIT
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY, MISSOUR

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate o postage, provided for in section 1103, ac of Oct. 3, 1917, authorized Oct. 28, 1922

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

OLUME 96 FEBRUARY, 1942 NUMBER 2

The Call to Courageous Living

THERE IS ALWAYS HOPE

BY KATHRYN SANDERS RIEDER

THERE IS ALWAYS HOPE, make no mistake about it. It lives in each one of you who turns to this magazine, this page. What is this hope? Enterinment? A change from your thoughts? Perhaps you ope for inspiration and practical assistance. Perhaps ou hope to share the living experiences and thoughts others. Whatever your conscious or unconscious ope, it is a precious asset.

Hope is the last desirable quality to leave us. We nnot subscribe to the pessimists' view that we are ictims of fate. We do not feel that we are

"But helpless pieces of the game he plays
Upon this checkerboard of nights and days."

We even smile as we read:

"And that inverted bowl they call the sky,
Whereunder crawling cooped we live and die,
Lift not your hands to it for help—for it
As impotently moves as you and I."

ll this pessimistic, abnormal utterance only reminds

us how far we are from such views. At times when c
struggling brings defeat, when we are morose, feel
that there is no prize with which to crown success,
still feel within us the stirring of a living hope.

We are like Pandora. The Greek legend tells h
she was sent by the gods to be the wife of Epimethe
Pandora means "the all-gifted." She brought with l
a beautiful and mysterious box, which she had be
warned not to open. Curiosity and doubt grew in t
mind of Pandora as to what the box contained, if a
thing. Her restlessness grew until she decided to igno
the warning. She opened the box, and the blessin
of life that it contained escaped—all except hope.

Like Pandora, we come into the world endow
with the possibility of enjoying all the blessings of li
Through doubt, lack of appreciation, and dissat
faction we allow the blessings to escape until, li
Pandora again, we are left only hope.

Hope never deserts us. It lives on through the ce
turies beckoning man in his upward climb. All throu
the Old Testament we read of the longing of the lead
for one who was to come to bring new hope to t
world. The old hope was fulfilled gloriously in t
life of Jesus. His life brought hope for all through t
world-wide influence He exerted. He lifted civilizati
to a new consciousness through teachings of a hi
order. He held out hope to His followers, saying, "H
that believeth on me, the works that I do he shall c
also; and greater *works* than these shall he do."

He taught the world to hope. He not only spo
the word, He lived it. His world contained probler
numerous and vexing, but His life was hopeful throug
out. He was never disheartened. He lived the song o
the Psalmist:

ope thou in God; for I shall praise him,
ho is the help of my countenance, and my God."
hope could see beyond the trials and striving,
bling Him to put one deed after another on the heap
l to build a triumphant life.

He had a world-embracing conception of hope. Is
hope big enough? Hope must be for things not
n, not in evidence. Hope, we are plainly told, is for
ater things than are in sight at present. Hope is the
icipation, the expectation, that our brightest dreams
y come to reality in our life. To hope is to trust
fidently, to know enthusiasm, grace of heart, and
iration. It is our anchor and mainstay in perplexity.
s what enables us to take heart, to feel encourage-
nt and cheer when we most need it. Tennyson cele-
tes "the mighty hopes that make us men."

When we enlarge our conception of hope the world
before us new and beautiful. We gaze on a new
ation with the veil lifted. We see anew our relation
he world and to others. We see how others can face
ir days with hope that emerges victorious. We see
w we can have more hope.

There is more reason for great hope today than
r before. Knowledge, so necessary to all men, is
vancing with giant strides. We know that before we
solve our problems we must have information about
m. Today newspapers, magazines, government agen-
s, radio programs, schools of every sort, pour forth a
alth of information to help us make life more com-
table and attractive. Ignorance is diminishing with
apidity never before possible. As man becomes better
ormed he is fitted to choose what is best, and his hap-
ness grows from this root.

The benefits of science bring new hope for all.

Plants grown without soil, radio and television, au mobiles, electricity, improved conditions of health, p haps houses heated in winter with the stored heat the summer sun, clothes so inexpensive that they m be discarded when soiled, all indicate a world full hope. Not only the discovery of these marvels but study to produce them at a cost low enough for all enjoy has been important.

Hope fills our awakened social consciousness. have concern for all. Today it is commonly conceo that we must increase the happiness and comfort of to promote the good of the entire world. Formerly mu was accepted as unchangeable. Now we insist that co ditions can and must be improved. As a race we bringing more intelligence and understanding to solving of our problems. Countries are beginning see that the needs of each must be considered.

In the face of the many enemies of peace there still hope. Love of peace and hatred of every form war will outlaw barbarism. No leader can make war his people refuse to support it. The world wants pea The peoples of the world strive for that ideal and th voice and their will for peace cannot be denied. An present difficulties they stand resolute, they hold f to hope, for they know it is not in vain.

Hope is all-important in international, national, a personal life. Chemists tell us that the first seven ste in making aniline dyes and mustard gas are identic If at this point they add charcoal they produce t beautiful aniline dyes that have made the world mo colorful and beauty conscious. If they add alcohol, t result is the deadly mustard gas.

There comes a time in the life of each person wh by cherishing hope he comes to the foot of his ov

y-colored rainbow. If at this time however he yields despair and self-pity, the very foundation of his piness and success are undermined.

Good teachers have learned to do nothing to deaden e. They fan to life the small spark that lives in every on. A piano teacher listened to a young man play had been wretchedly taught. He wanted to go on was ready to accept the teacher's word as final. teacher looked at his hands and said: "What fine ds you have for the piano, strong, supple, good cles, good reach. You will make a fine pianist if 'll work." He saw the boy's glow of resolve and sure. He saw him become the capable pianist he allowed him to hope he could become.

A teacher of a widely known school for adults told he misgivings she had when an old woman came ner with ambitions to be a milliner. The woman's ds were knotted and stiff. But the teacher was too e to crush her hopes. She took her to the teacher of class and said, "Do what you can." She expected os when the old woman worked with silks and vets, when her dimmed eyes tried to combine colors. old woman had a different idea. She wanted to e deaconesses' bonnets. Her hands and her skill e adequate to that job. She made strong, sure, neat hes. She went on working at it and established a cessful business specializing in the type of millinery she wanted to make. Throughout her hard life she never lost hope that someday she might do this thing.

Hopes long deferred may still be realized. A woman seventy longed to play the piano. Her hands were pled with rheumatism, and she expected the piano her to laugh at her ambitions. He did not. He set

to work to help her. Although it was difficult and p
ful and her progress was slow, she achieved her
bition. At the same time she cured her hands, e
learning to type easily.

Hope should mean to all of us that we can be
justed to our world, that we can accomplish some
our brightest dreams. It should generate power t
we can use in meeting our personal problems.

A young girl deeply in love with a serious yo
assistant in a college biology department had only h
on which to base the success of her marriage. I
friends pointed out as tactfully as they could that
and the assistant had nothing in common. She had
only a very superficial high-school education, which
had fluttered through like the ornamental butte
that she was. They were in love of course, her frie
agreed, but what of that? Without interest in comm
how could they succeed?

Even with her high hopes the girl saw it was tr
She didn't know what her husband was talking ab
most of the time, and he was amazed at her compl
lack of information about the simplest matters
important to him. The hours he spent with his n
in books irritated her. He never reproached her,
she wept at times over their slow but steady estran
ment. One day she began leafing through some of t
books with which the tiny apartment was load
Halfheartedly, and feeling very sorry for herself,
began looking at some of the pictures. Then she fou
herself reading. It wasn't so bad, she had to admit.
daring hope came, perhaps she could learn to und
stand the "stuff." It wasn't as deadly dull as she h
always supposed.

Her husband agreed indulgently when she said

ld like to take a few courses at the university. From time on the butterfly was less evident and the y good mind more apparent. She astonished all friends by being graduated from the university honors. She did nearly all the research work for husband's doctorate. She became a civic leader, 're in child welfare in her city. Her husband was mously proud of her, and their marriage became hing she had dreamed. Her friends were astonished er undeniable achievements.

Hope can lessen for us the small irritations of the By a hopeful attitude we can transform the drab dull. Hope was meant to have this quickening er in our life. It is possible for us to benefit from he blessings of the present and the past. Hope was n us to take away the gloomy dejection that at s threatens our happiness. It was meant to make us e capable, better-adjusted people. It is because we e that we are able to help ourselves and others.

Hope speaks deep within us saying: "You are led. Your work can be interesting and valuable." e says, "Today is the day you can set about finding developing your opportunity." Hope says: "Don't ry about the merits of another. Don't think of self as competing with him. Acknowledge his merit try to prove your own. Have no fear. Remember your own best is enough."

What are your hopes? A fleeting hope is sometimes ar-reaching and so daring that we dismiss it rather tily. Who are we to hope for such fantastic things? who is to say they are beyond us? Hope precedes great invention. Success is preceded by the hope of ess. Don't be too sure your high hope is to be dis-ed. It may have been sent to challenge you.

Hope never deserts us. Encouraged, it takes av frustration, brings inspiration. We act differently. feel different. We fear no tomorrow. Because m hopes he sees reasons for trying many new possibili and he sees opportunities not apparent to him befo He meets well-wishers halfway. He co-operates w the forces that would show him his highest go Confidently he remembers that "there is always hop

It is hope that bids us turn into the way that leads the blessings of life. Through its life-giving powe helps us step by step to recapture the consciousness health, harmony, abundance, and understanding.

Hope lifts our eyes to the skies of promise wh the night is departing, a new day rising. The world hate and ignorance vanishes in new hope for a n world, a world in which men can realize the dest they were intended to realize. It is the day foretold Jesus, a day in which we are to live in His way. The fore let us look forward into the new dawn of light our personal life, truly glad and confident, accept the promise "There is always hope."

EDITOR'S NOTE—This is the first of four articles by Kathryn Sanc Rieder. The second will appear in March UNITY.

Therefore love and believe; for works will follow spontaneous
Even as day does the sun; the right from the good is an offspring,
Love in a bodily shape; and Christian works are no more than
Animate love and faith, as flowers are the animate springtide.

—LONGFELLOW

God's Will on Earth

BY LOU VAN METER

WHOSOEVER LIVETH and believeth on me shall never die." Did Jesus mean that literally? Did He mean that we need not lay down this sical body in sickness and death? He spent much of life here on earth trying to convince people that y could become like Him and do the things that He . According to Matthew, Mark, and Luke, He spent st of His time healing the sick. "And wheresoever entered, into villages, or into cities, or into the coun- they laid the sick in the market-places, and be- ght him that they might touch if it were but the der of his garment: and as many as touched him e made whole." Note that it says they "were made ole."

As He walked among the sick lying in the market e do you suppose He stopped sometimes before one them and inquired in His mind, "Is it God's will this person should be made whole, or is it His that he should suffer a while and die?" We who w that God is perfect, that His laws governing world are perfect, can we think for one minute it could be His will for one of His precious children uffer and die? God cannot possibly have any part ickness and death. "For I have no pleasure in the th of him that dieth, saith the Lord Jehovah: where- turn yourselves and live." Not until we give up idea that it is sometimes God's will that a person ald die shall we turn ourselves and live. When we up the fear of death we can enter joyfully into

life. Jesus came to abolish death and to show us h
to have life more abundantly. The author of Timo
says it is God's grace that "hath now been manifes
by the appearing of our Saviour Christ Jesus, who al
ished death, and brought life and immortality to li
through the gospel." "Jesus said unto her, I am
resurrection, and the life: he that believeth on
though he die, yet shall he live; and whosoever liv
and believeth on me shall never die." These wo
Jesus spoke to Martha just before He raised her brot
Lazarus from the dead. Could He have meant only to
that if we have not the faith to be healed, all is
lost and we shall be resurrected, but that if we h
enough faith we shall never die. When Jesus saw th
lack of faith He groaned within Himself. Are we
still giving Him cause to be disappointed by consta
asking if it is His will for *all* to have health and li
The body should be so completely filled with the Ch
life that nothing can harm it.

When the officers came to take Him Jesus said
His own death, "Or thinkest thou that I cannot bese
my Father, and he shall even now send me more th
twelve legions of angels?" Thus showing that
dying was voluntary, undergone to prove the Resur
tion to doubters.

Jesus proclaimed health and life in the multitu
He healed every day. There is no other way for de
to come to us than through disease or accident,
has He not promised over and over to give His ang
charge over us? "All things whatsoever ye pray
ask for, believe that ye receive them, and ye sh
have them."

Every day we should add to and strengthen
faith. It is those who are not prepared that fail in

rgency. It is "the little foxes that spoil the vine-
s": the little pains that we let nag us day after
without doing anything about them—the headache,
exhausted feeling—until they become severe and
friends take us to the hospital. Who does not know
despair felt on hearing the doctor say, "Nothing
a miracle can save him." It is this sort of moment
calls for colossal faith. When weakness and pain
racking the body, and the mind is benumbed unless
have already built up a faith to remove mountains,
are we going to do it now? A loved one may have
a faith, but with the doctor's verdict ringing in
confused ears, gnawing at our heart, how are we
g to get into the mood for it.

We are going to believe that God has nothing to
with sickness and death but only with glorious
th and life. It can be done and has been done times
out number. But let us believe it now, every day,
he time. The body is the temple of God. To do the
k intended for us the temple must be kept in the
condition. It is God's will for us to have perfect
th and life; so what is there to fear? We should
for protection and health every day. If we do not
ond to the healing power immediately we should
lose faith but if possible slow down the activity that
itting such a strain on us. Thus we should co-operate
God until our faith is increased to the point where
realize healing. Then we shall not find ourselves in
place where "nothing but a miracle can save us."
easier to accept the proof of a well-tried faith than
to arouse a colossal faith in time of emergency.

There are few people who can say, "God's will be
e," with perfect faith. To most people it means
ng down a little in their faith because of old nega-

tive teachings that God's will for us should not be qu
tioned even though it means suffering. If we can
"God's will be done," knowing that His will for
is perfect health, joy, happiness, then we can say, "
will be done, as in heaven, so on earth." A cert
Truth teacher remarked about a man for whom a nu
ber of people were praying, "Well, if it is not Go
will that he should get well, He will just have to t
him." A shock went through the group, and the
rometer of faith went down perceptibly. Knowing t
our faith in God has power to heal, dare we quest
for a minute whether it is God's will when a hun
life hangs in the balance? If Jesus were here, wo
He doubt for a minute? Is not His healing power w
us just as much as it was with Him when He was h
on earth healing multitudes every day? When
stood before Lazarus's tomb, did He not lift up
eyes and say, "Father, I thank thee that thou heard
me"? Then He commanded Lazarus to come for
Did He not tell us that when we ask in faith our
quest will be answered just as His was? Are we s
we have the faith to say, "Thy will be done"? M
until we know that God's will for all is health a
life and that Jesus came here to teach us how to ov
come death. "Verily, verily, I say unto you, If a m
keep my word, he shall never see death." How ca
man escape death unless he is healed according
God's will?

A woman stepped into a room in a hospital wh
lay a woman relative. Other relatives were gathe
around the bed, and one of them was fanning the
tient. The doctor had told them that she was very l
and could not live, and they believed him. The relat
that had come into the room had been healed of he

ıble a few months before, and she knew that God ıted health and life for all His children. She sat 'n a little apart from the others and knew God's for this loved person. In a few minutes the crisis past and the patient began talking in a cheerful ıral voice to the friends around her, and they an- red in relieved happy tones. The woman gained idly from that time on.

Thought is considered more powerful than words; we know we can strengthen the faith of a friend) is ill by thinking of him as enjoying perfect health life and knowing that God's will for all is perfect lth and life. "If God *is* for us, who *is* against " God's will be done—as it is in heaven. Is there ness and death in heaven? We have no right to say, ɔd's will be done," until we know that it means lth and life for everybody, any time, anywhere.

HEARTBEATS

By Courtney E. Cottam

ek the stillness of night's deepest hour
listen to the song my heartbeats sing,
d in each throbbing note to feel the power
love, and know the peace that friendships bring.

ay the music may be strong and clear,
hem of joy, in rainbow-blended hue;
if discordant melodies appear,
d, help me make my song come sweet and true.

"Help Cometh"

A TRUE EXPERIENCE

BY MARY HAWES

THE DAY WAS GRAY. A heavy mist shrouded earth and sky and seemed to shut out the l bit of brightness in the world. I had reached depths of despair. My child had been very ill months. We had used up nearly all our available fu in search of a cure for him. Life didn't seem wo very much. I had a desultory sort of faith. I had be sent to Sunday school as a child. I had attended chu as an older person, but somehow I seemed to have no ing left to hold onto when I most needed it.

True, I had prayed as a matter of habit. I had be taught to say my prayers as a child. But now someh in the midst of my prayers my mind would wander to other things. What was causing that temperat to shoot up, for instance? No cause the doctors cou find. "Must be an infection of some sort." They sho their heads worriedly. But there was something wro My child was growing thinner, more listless, getti further away from us each day. And I could do nothir He's only another case to the medical profession thought bitterly, forgetting that they were doing eve thing they could do within the limits of their kno edge. But it wasn't enough. The boy would die, I kn it. Always my frantic prayers to a distant God we dreggy with bitter thoughts, with disbelief. What's t good of praying? Bobby's no better, and we haven't t money to take him to a sunny climate. I kept thin ing bitterly that one child more or less in the wo

were living in would make little difference.

The next day my husband came home, and the tching of his cheek warned me of fresh misfortune. heart sank. There was only one thing outside of ng our child that could bring such wretchedness o his eyes.

"What is it, Fred?" I asked.

"Why, nothing, Mary," he said and walked into next room. He began fumbling with the radio, ich incidentally was one of the things that had gone ng in our house. But the very hastiness of his exit n the room where I stood and the way he kept his s turned away from me told me he was fighting for -control, struggling to bury his despair until he ld look at me again with his customary smile and , "Everything's all right, old girl. Chin up."

How many times I had heard him say that and had ng to his words, but even they failed me now. I s terrified. My heart seemed to be doing a fantastic oo inside my breast. "Dear God," I prayed, "don't it be so." Only the words were a mechanical utter- e. I really wasn't thinking of God just then. "Have lost your job, Fred?" I asked.

My voice must have frightened him. He dropped radio tubes he was fumbling with, looked up, and n came over and took me in his arms and said, "It's that bad, darling, but I've taken a big cut in pay, l God knows how badly we need every cent of ney we can lay our hands on. I hated to tell you."

"God knows," I murmured weakly. "I wonder if does. There must be so many people for Him to k after. Why should He bother with us?"

Fred looked at me with the strangest expression on face, but all he said was "We can't let go, Mary;

we've got to keep on; there is nothing else to do

I clutched Fred's arms. "Tell me, Fred, do you b lieve in prayer? Do you believe that someone is goin to save Bobby, and fill our pocketbooks, and make think there's anything left to be thankful for in th world?" I had no idea I could feel so bitter, so c frauded, so empty of all faith and hope.

For a minute Fred didn't speak. Then he said bit awkwardly, "Mary, I've never lost faith—som how."

I stared at my husband. He was not what the wor would call a particularly religious man, yet as I thoug back I could never remember a time when he had fail me or our child. He was not a man of many words. H suit looked a bit frayed. I knew how quietly he h helped other men, not with money or empty promis but with some bit of sound advice, or by sharing h professional knowledge with them. Often he had had thankless return. This had not embittered him as I w embittered now, toward doctors, toward neighbo toward employers. Even now I felt a faint cynicism t ward my husband for his undisturbed faith.

"Faith! What is it?" I thought. A blind beli that somehow God is going to pull you out of dif culties? But I have prayed, and what good has it don How is money coming for medical help for Bobb How am I going to feed the family, pay rent, and r place Fred's shabby suit of clothes with that cut Fred's salary? Then I heard my husband saying:

"Mary, try not to give up. Try to have faith a litt longer."

Dumbly I nodded. "Yes, I'll try, Fred," I told hi without the slightest hope in my heart for the futur with only a numbness toward everything the futu

ıt hold. I knew there must be a God. Only a mas- directing hand could have planted the trees and ers and given us the hills and the birds and the hine and the rain. I would try a bit longer and —well, I just couldn't think beyond a certain point. e seemed to be only rain in my picture; not a le warm rain but a devastating torrent that washed houses and lives and left behind only destruction despair.

That night Bobby's fever rose higher than ever be- His body was too pitifully thin to resist such an ıught, I thought. His rambling talk terrified me. this to be the end? Where was God? Why did et such things happen? Hadn't I prayed? And then nding flash of light brought the answer:

How have you prayed! Oh, ye of little faith. Do ye now that with God all things are possible? Has He said, "Ask, and it shall be given unto you; seek, and nall find." Seek? Yes. I must seek someone, some- , to help my child. Where was my faith? Had I y prayed, or had I not rather done a vague sort of ıbling with my mind wandering other ways even as ought I prayed? Was not Bobby God's child? not five sparrows sold for two pence? and not of them is forgotten in the sight of God." Maybe really thought about God a bit, talked to Him like who really had faith, who believed He could help He would. Then as I bathed my child to bring down urning of his body, I said to God:

He is Your child. No harm can come to him, be- he is Yours. In Your hands there is healing, dear er. Give my child Your healing and me Your ." Over and over I said it even as I worked. And ı I had finished, for the first time after a cool bath

Bobby lay quietly asleep. I stared down at him. I co
not believe it. Always he had fought against the c
shock. Had God heard me? Was he not God's chi

The next morning the mist had cleared. The h
stood out green and beautiful. I thought: "I will
up mine eyes unto the hills, from whence cometh
help. My help cometh from the Lord." Strange h
the very beauty of the words rested and thrilled
with a sense of His power.

Fred said at breakfast: "Mary, I'm going to
Mr. Thomson about a job with his firm. I'd get m
money there than I've ever had."

"But, Fred, he's notoriously hard to interview, a
there's a waiting list, I understand, of applicants
places in his firm," I protested, doubt again tearing

"Mary," Fred answered, "you just said Bobby's l
the best night's sleep in weeks. Why?"

"Why?" I stared at Fred.

"Didn't you say you prayed and for the first t
had a blind faith that something would be done ab
your prayer?"

"Yes."

"Well, keep on praying. Pray every second you th
about Bobby or me. Then just have faith. Relax.
member the old doctor who saved your father's
when he was so sick—what he said—he always g
an hour to God before he did anything. You may h
thought him a little odd. He knew where his own po
came from." Fred's smile was very dear. It was not
all hopeless or bitter but had a luminous quality wh
amazed me. It held something beyond compassion.
air of confidence thrilled me.

"I'll do it, Fred. I'm going to ask God to give
faith to know that all things are possible with H

f I believe sincerely, He will help Bobby and you
ıe. Faith can remove mountains."
Good!" Fred kissed me and left, and that day I
back to my child with a feeling of hope in my

talked to God—just in my own way. I prayed
ly for understanding, but I prayed with a sure
that He would understand and help me. Every day
:d for help. Somehow I knew God was listening

r. Thomson saw Fred but promised nothing.
s later there came a day when Bobby had no
:rature, when his eyes were calm, when he became
sted in what he was to have to eat. Then I knew
ıuld get well. I knew, because I had come to have
because I had prayed not with my lips but with
art and soul, and God had listened and in infinite
m had answered my prayers.
ıen Fred walked in with a great bunch of roses
hands and a marvelous smile on his face. "I'm to
th Mr. Thomson the first of the month at more
than I'd ever thought I'd get. How's that for an
r to prayer, Mary?" There was no strain of pride
voice, only a wistful sort of gratitude; and again
that luminous quality of his smile.
:ould only look at him. I couldn't see him very
because my eyes were blurred with tears of joy,
rrow. I had not shed one tear before. I said hum-
God does answer prayer."

*l men reap the results of sincere prayer. For prayer
s in operation a mighty law of God that will not
be denied.*—WILLIAM S. ELDREDGE

God's Eternal Justice

BY BLANCHE MARIE PETERS

TODAY WAR with its resultant misery and ge upheaval is taking first place in the thoughts discussions of the man in the street. Much men have built up through centuries of effort is b destroyed. Innumerable persons are being slaugh or maimed. The suffering is appalling.

Man's injustice to his brothers, his hatred, g cruelty, domination, and exploitation seem to be ning out over the Christian principles of love, g osity, peace, co-operation, and service in certain of the world.

"Man's inhumanity to man
Makes countless thousands mourn."

What does it all mean? Is this the beginning o end? One often hears these questions: "Why does allow these things to go on? Why doesn't He sto war?" In the light of spiritual understanding the swer to these age-old questions lies in the mind heart of man himself.

Man is the instrument through which God w When man obeys the promptings of the Holy S within himself instead of the impulses of his l nature, he expresses God qualities and makes he manifest in himself and in his environment. Conver when man refuses to be led by those higher i which were implanted in him by his Creator an stead allows himself to be ruled by his selfish tal or carnal mind, he brings upon himself and o —some of whom may be innocent victims—destru

s such as disease and war and other disasters.

o, it is not God's responsibility to stop the war, se He has placed that responsibility in the hands n, who having free will, may choose whom they erve, God or mammon. God's eternal justice is fulfilled according to the law of sowing and ıg, of compensation for past thoughts and ac- which have set the law into motion. Until men peace more than they love contention and strife; they love each other more than they do the ma- gain for which they fight; until they love their nly Father more than they love selfish power other men, there will continue to be wars.

would be impossible to arrive at a solution of the 's problems without taking into consideration the ful effects of thinking. In the mind of the indi- is generated the impulse to act either con- vely or destructively, according to the nature of oughts, attitudes, feelings, and desires and the l pictures he draws.

ıe race mind is the sum total of the thought ses of individuals. Therefore no one can claim e has been entirely blameless in this world cata- for each evil thought and impulse, whether ex- d or unexpressed, adds its quota to the destruc- power of the whole situation that is being ified in Europe today. Dictators are the instru- of this mighty thought force generated by men ıave given their consent to the errors of carnal that make these deplorable conditions possible. an thinks out of harmony with Divine Mind he considers only his own advantage—and per- hat of a few others, such as his family and friends his endeavors to get his share of the world's

goods, which our loving Father is constantly sup ing to all men equally. The Deity plays no favor His just principles react in an absolutely impa way when man is receptive and obedient to his di leading.

The question is often asked by thinking pe "Why do evildoers flourish while seeming to b every law of God?" In reply to this question J told the following parable to the multitudes crowded around Him:

> The kingdom of heaven is likened unto a man that s good seed in his field: but while men slept [were in tive to Truth], his enemy [mortal mind] came and s tares [selfish thoughts] also among the wheat, and away. But when the blade sprang up and brought fruit, then appeared the tares also. And the servants o householder [the Creator] came and said unto him, Sir, thou not sow good seed in thy field? [Did God create thing but good?] whence then hath it tares? And he said them, An enemy hath done this [mortal mind is at en with Spirit]. And the servants say unto him, Wilt thou that we go and gather them up? But he saith, Nay; haply while ye gather up the tares, ye root up the wheat them. Let both grow together until the harvest: and in time of the harvest I will say to the reapers, Gather up the tares, and bind them into bundles to burn them; but g the wheat into my barn.

The significance of this parable is clear. The of justice rules that the tares (evil) be left to g up with the wheat (good) until the harvest (w is coming to fruitage in the world at this time), efforts to weed them out interfere with the grow wheat (good). To understand this point fully, must realize that evil has no reality in Truth or Di Mind; and while evil may seem to be in power f time, it is only an aid to man's spiritual developm

good can never be destroyed, because it is an
ıal principle.

ach home is a miniature world. Parents represent
Father-Mother God, and children represent the
ect ideas of Divine Mind. Is love the dominant note
our home? In many homes there is contention,
rring, nagging, quarreling, arguments, and strife
ıg the members. This thought atmosphere sets the
for the world-wide growth of hostility. Jesus said,
ssed are the peacemakers: for they shall be called
of God."

ıs Truth students let us ask ourselves: Am I learn-
he emotional control, tongue control, and thought
ol necessary to a peaceful home atmosphere? Am
rning to free others so as to allow God within
to guide them? Do I try to see the Christ in each
idual in the home and thereby help him to express
est side of his nature? When there is a majority
have made peace in their minds and hearts, the
ts will be made manifest very rapidly as the king-
of heaven on earth.

lowever we do not have to wait until peace is
lished on earth before we can reap the rewards
anquillity, because in Divine Mind there is eternal
, to which we can instantly attune our mind and
, at any moment.

ften we are unwittingly unjust to God because
e not sufficiently thankful for His manifold bless-
None of us really own anything, we have only the
f things for a time. We cannot even lay claim to
lves, since we belong to the Creator. Everything
we use and enjoy is His gift to us. When we re-
this great truth, we walk softly and humbly, be-
we are on holy ground. There is a law that what

we do not appreciate or hold to us by the attraction
love is eventually taken away.

An acquaintance once said to me, "You always se
so calm and carefree. No doubt you have never had
heartbreaking unjust experiences that cause a person
become nervous, bitter, and discouraged."

"This calm attitude that I have gained," I repli
"is the result of a harmonious adjustment to my Fat
within, brought about by faith. It is my absolute c
viction that divine love and justice are constantly be
worked out in my own affairs, as well as in the lives
all other individuals, regardless of appearances, a
that I can trust divine Principle in all things."

In my work as a metaphysician I have occasion
listen to people each day describing their problems a
to help them find the solution to them. I find that m
people are holding the belief in injustice in their m
Their plaint is that they are being unjustly treated
some person or group.

In this connection it is necessary for you to rea
that there is something you can do to correct t
situation. This state of mind represents a challenge
you. You need to change your belief in failure a
disappointment as a reality to courageous accompli
ment and fulfillment by claiming your superior
through Christ in you, to the condition or situation t
seems to overcome you.

Of course we can do nothing of ourselves. It is
Father within that doeth His works. Since this is so
is only just that we give Him the credit for the acco
plishment, whatever it may be. I have discovered tha
we take the credit for any demonstration of Go
power, we are obliged to accept the responsibility a
But if we are willing to give all the glory to God

t we have done, we are relieved of the burden of it.
t is my belief that as Truth students we place too
n stress upon thinking and not sufficient upon act-
In the main of course our thinking will be ex-
sed in action to some extent, but there are many
are perfectly content to "take it out in thinking"
believe that they can adjust every situation by simply
king about it in the right way. This idea is mislead-
for while the first important thing to do is to per-
the correct mental work in relation to the prob-
the second is of equal importance; that is, to take
correct action with God-given courage. If our
ght processes are corrected to harmonize with Di-
Mind, we are often inspired to undertake some
ressive step in an outward way that will be for the
fit of others as well as ourselves, for the law of life
unds progress and constantly rebukes stagnation.
Not by any means of least importance is the in-
ble question "Are you just to yourself?" Shake-
e has one of his characters say:

This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

true are you to yourself? Do you allow others to
se upon you? Do you give all your time, thought
energy to helping others? The practice of the pres-
of God should receive first place in your life if
would be absolutely just to God and to yourself.
must learn to place God before people. The one
gives all of himself to others is not appreciated,
e is breaking a very important law of his being.
nature we find a parallel. The farmer saves the
best of the season's crop of seeds for the next
n's planting. Applying this law to our spiritual

growth, we find that we should take the very best ti of the day for the development of the great kingdom heaven within us by meditation, prayer, and the silen This practice helps us to build up a reserve upon wh we can call in times of stress and increases our fa

Unity students invariably look for the construct side of every situation. Is there a constructive side war? Let us consider this question in the light of Tru First, there are more individuals considering how lasting peace can be brought about than ever befo Secondly, any world or national crisis creates a clo bond among men. This drawing together of the peop for self-protection helps to break down personal a group partitions that mortal mind has built up. W of class distinction, pride of race, creed, culture, a family traditions begin to crumble. Crystallized mas of ideas and habits are being broken up and re tributed. The old to which men cling must give pl to the new.

The world is writhing in travail in preparation the birth of a higher and more spiritual consciousn and birth is ever attended by suffering. There will cause for rejoicing when the new order is establish for which humanity has prayed ever since Christ's ti "Thy kingdom come. Thy will be done, as in heav so on earth." The Father's love and justice must p vail despite mortal opposition. The brotherhood man under the Fatherhood of God is coming forth

Faithfully let us use this fine Unity statement the perfect adjustment to justice and peace for oursel and for all others:

"Liberty, justice, righteousness, and peace are n established throughout the world, in the name Jesus Christ."

We Talk Health Here Because—

We believe that all things were and are created by the d; and, being rational people, we have no desire to create o prolong illness by talking about it; and we respectfully est our callers to observe this rule.

We believe that every idea, given expression in words, s to manifest itself in form to correspond with its own re; so we do not talk about illness or surgical operations, use we do not want any. Your illness may have been very esting, and you no doubt describe it very well, but please ot wish it on us.

We believe that God created us in His own image and ness—that is, perfect—and gave us the power to remain "All power is given unto the son." So if we are not perfect , if we are compelled to have surgical operations and gs to keep body and soul together, we know that is be- e we have become un-Godlike; and we do not consider a subject to boast about.

We believe that to tell a friend that he or she looks ill, o sit at the bedside of a sick person and rehearse the some details of our operations and illnesses, is just about cent as to put slow poison into his food.

We believe that the impression made by a severe illness erious operation, if kept alive by frequent discussions word-picturing, will surely reproduce itself in the body; e try to forget our sins as soon as possible.

We believe that as a man thinks in his heart so is he; that a composite picture of the thoughts and words that most emphasized in his mind and on his lips is even- y printed on his face; so we try to choose our thoughts words with care, for we have seen some faces that we ld not like to wear.

We believe that the time is coming when it will be con- ed a disgrace to be ill, because it will be universally nized for what it is—a sign of ungodliness.

Therefore, be it resolved that

WE TALK HEALTH HERE

Prosperity's Ten Commandments

BY GEORGIANA TREE WEST

THE NINTH COMMANDMENT

Thou Shalt Not Bear False Witness against t Source of Thy Wealth.

"Thou shalt not bear false witness against thy neighbor."

The ninth commandment has to do with the ess tial nature of truthfulness. To "bear false witness" to be untruthful, and any intent to deceive is a violati of this commandment. One who conscientiously serves it in the letter may still be violating the sp of it.

The man who prides himself on never telling deliberate lie but who cleverly manages to con false impressions is not only untruthful but dishone Taking pride in a virtue that he does not possess, he dishonest with himself. Exaggeration, insinuation, traction are all forms of conveying false impressio Even listening to gossip is bearing false witness, cause it means being receptive to false ideas and possi perpetuating them. Any acceptance and assertion evil is falsifying. Stating that our neighbor is ill a discussing his symptoms is bearing false witness agai the Christ life within him. Affirming to others that is poor or unsuccessful or involved in debt or disas of any kind is bearing false witness against the tr in the situation.

All that we call evil in this realm of form is a m testimonial to the Devil, the Father of Lies, in ma

sciousness. Peter referred to the Devil as the "ad-
ary," that which is adverse to God's good, there-
e the great lie; because there is no absence of that
d. Jesus described the Devil as the "tempter," that
nan's consciousness which tempts him to believe in
false and to assert it. In yielding to the Tempter
n accepts the evidence of his senses and fails to
d fast upon the truth of God's presence. In so
ng he disobeys prosperity's ninth commandment:
*u shalt not bear false witness against the source
thy wealth.*

Man's earthly existence is a strange paradox. He
changeless being moving in a realm of constantly
nging conditions. He is God's image and likeness, a
mph of spiritual perfection, oftentimes moving in
litions of sin, disease, poverty, and death. These
litions exist in his sense realm as self-evident
s, having no existence apart from the false beliefs
they embody. We call such conditions evil. Every
is an embodiment of a false belief in the mind of
ndividual or an accumulation of false beliefs in
t is known as the race mind.

Mind is creative of nature and thought is its action.
ough the process of thought the mind projects its
s into the realm of form. When the ideas generated
nind are true to the spiritual power that enables
to be, to think, and to act, they appear in the
n of form in ways that make for peace of mind,
th of body, and abundant well-being in circum-
ces, which are the "extended" body. The word
mstance means that which "stands round" or en-
passes. Just as our thoughts affect our body for
l or ill, even so their far-reaching influence de-
lines the nature of the conditions that surround us.

Psychological research, which has made such strides
late years, reveals that thought action operates un
certain established laws of the mental realm that
amazingly similar to the laws operating in the physi
realm. As a result of the operation of these laws
mind we find that our body and circumstances are
inevitable outpicturing of our thought action. We m
think of them as our solidified thought, as thought c
densed into form.

Jesus spoke of thought action as the "eye" of
body. Our thought is indicative of the way we are s
ing things. He said, "If therefore thine eye be sing
thy whole body shall be full of light." He was telli
us in His poetically powerful way that if we k
our thought focused on God and His presence,
shall be holding in mind only that which is tr
Therefore our "whole body"—mind, body, and
cumstances—will be "full of light"; in other wor
there will be no shadow of evil, nothing false, in o
life.

Every time we say, "I am poor," we are failing
keep our thought single upon the truth of God
presence. In His presence is the fullness of supply f
every need. Every time we talk about poverty we a
bearing false witness against God, for we are denyin
His presence; we are definitely stating that there is a
absence of the presence of God in our affairs. W
know this cannot be true, so instead of bearing fals
witness against God we should courageously face th
condition in the positive knowledge that it is not tru
and has no place in our circumstances, which are im
pregnated with His presence. Quietly and persistentl
we should proceed to overcome evil with good b
keeping our thought centered on God's omnipresenc

His good will for us. We should also follow ' instructions and make a secret transaction with in which we accept gladly, praisefully, the par- ar gift we are asking for at the moment. "And thy er who seeth in secret shall recompense thee." All laws in God's universe of law are immediately ative upon our unquestioningly accepting God's l, with the inevitable result of giving form to this l.

Remember it takes two to carry out a gift trans- n. There must be a giver and a receiver, one who s and one who accepts. Until that which is offered gift is accepted there is no consummation of the action. Through His very presence within us and round us God offers us eternal life, with all its in- nt perfection. At any period of our existence we ifest as much or as little as we are willing to accept him.

esus instructed us not to resist evil but to overcome ith good. At the same time He was very positive his injunction that we must resist the Devil. There conflict between these two statements. The Devil e Tempter, the Adversary, the temptation in our mind to think in ways that are the adverse of 's good. Every such thought bears false witness nst God. It is a lie, and as such it must be resisted. must say as Jesus said, "Get thee hence." In this we turn our back upon it, and it fades away into limbo of forgotten things, while we press forward rly reaching toward God's good.

We must learn to be true witnesses of God's abun- e not only for ourselves but also for others. All nd us we see the dire effects of the idea that poverty evitable. As long as this idea persists there will al-

ways be those who need our help. To refuse that help o the ground that there is no such thing as poverty a we refuse to recognize it as placing ourselves in t class with those of whom it has been said, "A litt learning is a dangerous thing." With true und standing we learn to keep a balance between the unse and the seen and meet appearances of lack on both t mental and material planes. While we deny the fal causal idea we are quick to render material assistan where we know it can be of benefit and not contribu to the weakness or laziness of the individual. W should contribute toward public charities and work f the alleviation of suffering, but always clearly visio ing the truth that God never ordered it so, that we a simply clearing up man's mistakes.

No matter how false the appearance may be w can always state the Truth of God. When we st bearing false witness against Him and start acknow edging His presence as the "answering substance" ev ready to fulfill our every need, we shall be blessed wi abundant good in our life. Learn to speak directly t His ever-waiting presence:

Dear Father-Mother God, in Your presence with me and all around me is the abundance of all good.

It is Your good will that Your abundant good b expressed through me.

I am free from the fear of lack because of You richness within.

Your limitless wealth is mine. I receive it in fait and disburse it in love and wisdom.

You are my rich Father, and I am Your rich chil living in your rich world.

Such acknowledgments as these, in the face o

ıppearances to the contrary, constitute obedience
: ninth commandment:

*hou shalt not bear false witness against the source
y wealth.*

THE TENTH COMMANDMENT

J SHALT NOT LIMIT THYSELF BY COVETING THAT CH IS ANOTHER'S. THOU SHALT CLAIM THINE OWN.

"Thou shalt not covet."

ı the tenth commandment, "Thou shalt not covet,"
s reaches a sweeping climax in which he passes
the realm of effects to the realm of causes. The
four commandments have to do with right action
d God; the last six with right action toward men.
preted according to the letter of the law, man's
action toward his fellows begins with filial
e. Right action toward the rest of the world de-
ls that he do not kill, commit adultery, steal, or
All these are transactions in the outer realm of
ı. The tenth commandment, "Thou shalt not
," has to do solely with transactions in the inner
ı of mind.

would appear on the surface that the tenth com-
lment is something in the nature of an anti climax:
g, adultery, stealing, and lying seem so much
important than coveting. The understanding
however realizes that covetousness is the mental
from which the outer effects of lying, stealing,
ery, and killing emanate. Following the example
sus, we too may draw an illustration from nature
so call covetousness the mental soil in which
like seed ideas germinate and eventually blossom
, bearing fruit of a disastrous nature.

Covetousness is always the root cause of stea and adultery. The inordinate desire for that which longs to another culminates in these two evils. Co ousness is also largely responsible for lying and kill although other causes frequently enter into these violations of law. Finally much unkind and ur treatment of parents is bred of a covetous state mind. Shakespeare dramatizes this particular aspec covetousness in his tragedy "King Lear." Having yiel his wealth and power to his covetous and "mar hearted" daughters, King Lear finds himself "a p infirm, weak, and despised old man," and cries ou the agony of his soul

> "How sharper than a serpent's tooth it is
> To have a thankless child."

The root cause of covetousness is man's failur look to God as the source of his supply. We see so thing and want it and in that wanting fail to rea that the ever-present, "good-willing" power will sup it to us through our faith. We make the mistake thinking that what we see in the realm of form is only possible fulfillment of our desire. We do know—or we forget—that the power of supply limitless and that the same form can be reprodu endlessly at the demand of faith. When we covet limit ourselves because of our false belief that Goo unable to supply us with our heart's desires. When lift our faith to God as the source of our prospe we can rejoice in the good of others, because we alize that there is plenty more for us. We have learn to obey prosperity's tenth commandment: *Thou sh not limit thyself by coveting that which is anothe Thou shalt claim thine own.*

Covetousness is desire misinterpreted. Desire

tent factor in the creative process. It is the initial In H. Emilie Cady's *Lessons in Truth* we find this ment: "Desire for anything is the thing itself in iency." We can never truly desire anything that ot exist for us. We may wish for absurd or im- ible things, but we cannot desire them, for desire sistent yearning, and anything the heart yearns for tently is possible of attainment. We are told in the Testament, "As he [man] thinketh within himself, he." In our modern language we should say that are just what we feel ourselves to be; we are an icturing of the sum total of our inner yearnings or es. We may be an outpicturing of our frustrated es. In our ignorance of God's law we may see the llment of our desire in possession of another and r under the hallucination that another has what want. This is not true; for only God has what we t, and He delivers it to us upon our call of faith. re is always the first indication of some good that has for us. When we wrap it in the pall of covet- ess and bury it in the tomb of ignorance it fails to erialize.

Have you ever watched two baby chicks struggling the possession of a good stout worm? In freshly ed soil there are plenty of worms, but the chicks blind to the feast around them because they can see only one worm. Along comes a larger chicken not only takes the worm away from them but also es them from the scene of the feast. Such a little is a good illustration of many a situation in the n of human affairs. Oftentimes while we are in- on striving to wrest something we want from her, the entire situation changes and someone else s in and gets the prize. When we use good judg-

ment we never fall into the error of believing that can fulfill our heart's desire only by taking someth from another. We know that such ignorant action bred of a lack of understanding of God's omnipres substance, the limitless, spiritual substance or ene that fills all thought forms, and we demonstrate cordingly.

To understand this better let us borrow an illus tion from the realm of natural law. An electrical gineer knows how to generate energy by conform to the laws governing electricity. This energy can converted into light, heat, or power, according to conditions provided by the engineer. The metaphysic knows that Divine Mind, which is living intellige has already generated the energy for man to con into the forms he desires. This energy is the om present spiritual substance that is always ready to spond to the call of faith. Being a mind force, it ne man's mind as an instrument for its functioning. Fa furnishes the absolutely right conditions under wh God's primal spiritual substance or energy moves resistless power to make manifest the thing desired.

Sometimes an electrical engineer may get into di culties through short circuits. Short circuits are caus by wrong conditions. This is true electrically and me tally. When God's energy is flowing through our fa toward the manifestation of a desired goal, conditio must be met in the right way in order to avo short circuits. One of the commonest ways of "sho circuiting" mentally is allowing the thought of inte ference on the part of another personality to disru our faith. Where such condition arises we must preser our faith by holding fast to that which we know to true. Our mental attitude toward "the other fello

e be that everything real, constructive, creative, and erful in him, his Christ self desires and is working for the Father's good will for us. We can then upon any seemingly antagonistic outer action with nity, feeling, as Paul did, that these things move us because we know that all things work together for good.

Covetousness is another sure way of short-circuiting spiritual energy on its way to manifestation. Again , the necessary condition of mind under which 's energy moves, is disrupted through the transce of attention from God's limitless supply to e man's material possessions.

Belief in divine supply remedies all such mistakes the supply is delivered into form, through faith, acing to the pattern of the desire. When this spiritual ciple is understood we no longer covet; we rejoice ad in our neighbor's good fortune, because we it as an evidence of God's bounty. We then cone to rejoice, knowing that this same bounty is for our acceptance. Through our faith the equiva- of our neighbor's good can appear in our own It may not be identical in appearance, but it will be same good adapted to our life in such a way as to g us the greatest of joy.

Faith is the starting point. Poised in faith the soul mes the instrument of God action. Infinite wisdom es and directs us whether we are aware of it or Divine love protects us and serves as a great net, drawing to us whatever is necessary for the llment of our heart's desire. The limitless power e spiritual energy of the universe brings all things, ll planes, together for the reciprocal working out he desire. Faith is our contribution to any situation

where desire is involved. God does the rest.

The hidden truth in this commandment is that are to cease limiting ourselves by desiring that which another's. We are to learn how to claim our own fr the one divine source of supply. *Thou shalt not li thyself by coveting that which is another's. Thou sh claim thine own.*

We all desire what is known as a prosperity c sciousness. We know that such a consciousness est lishes us in a state of permanent prosperity. In each the Ten Commandments we have found instruct that has to do with making the desired demonstrati Out of these instructions we may evolve ten power affirmations:

1. I look to God only for my prosperity.

2. I make no mental images of lack.

3. I speak no word of limitation.

4. I let go and let God work in my affairs.

5. I deal honorably with God and all His pay clerks.

6. I keep my money circulating wisely.

7. I use my money for good purposes only.

8. I never strive to get something for nothing.

9. I never put on a "poor mouth"; I tell the truth about God's abundance.

10. I take my eye off my neighbor's wealth. I claim my own!

In these affirmations we have the essence of pro perity's ten commandments. Rightly lived, they will d liver the rich promise: The Eternal will make yo overflow with prosperity. The Eternal will open Hi rich treasure of heaven for you, blessing all your labor

EDITOR'S NOTE—This series, "Prosperity's Ten Commandments," b Georgiana Tree West, is concluded in this number.

Young Man in the Army

REPRINTED FROM GOOD BUSINESS

*young man had a good position with excellent pros-
cts for advancement. Then he was drafted into the
my. Oppressed by the thought of wasting good years
his youth, he wrote to* Good Business, *stating his
ight and asking if there was any way of salvaging
me good out of the situation. Because a million
her young men are wrestling with thoughts of years
d opportunities wasted, his letter and the answer of*
Good Business *are presented here.*

Editors of Good Business: I think war is just plain
—but I have been drafted into the army. My am-
is to become a successful businessman. I remem-
ading in *Good Business* that people can get a
ıg out of every one of their experiences. Show
e blessing in this situation if you can. What will
nd a half years (or more) in the army do to me?
will it affect my future in business?—*Fred*——.

Fred: So you're in the army now, and you want
ow what it will do to you. Ask yourself the ques-
for you are the only one who can answer it.
saying this I am not trying to sell you on an
d theory. I served far longer in the regular army
ou are likely to have to serve. I enlisted with the
ion of serving one year, just for a lark—maybe
ed by the recruiting poster that suggested, "Join
my and see the world." (I had not heard of the
r army saying that on the opposite side of the
is a picture of a pick and a shovel.) I had to
nearly six years, caught in the steel-strong web of
ry necessity. Even the threat of war brings re-
on of personal rights.

The army does hold possibilities for you des your convictions to the contrary. It is not that I rec mend the army as the ideal training school for yo men who want to succeed in business. The point is since you are in the army willy-nilly you will wan know how to salvage all possible good from the perience.

Army training and war experience can be very settling. After every major war there are many vete who have difficulty in finding jobs and adjusting th selves generally to civil life, because in the army have developed habits and points of view that a handicap in civil life. Dire things *can* happen to yo your army training—but they do not need to hap The army does not force a soldier to acquire bad hab it prefers that he have good habits. Outside purely m tary matters however the choice lies with the individu Obviously the sensible thing for you to do is to take inventory of the strong points of your character you want to keep invulnerable and strengthen; th make your living forward this plan.

Success in life is largely a matter of choice, appropriating the desired good and rejecting the wanted. The army can teach you much about t process. The finest persons in the world probably ha seen and heard about some unclean and undesira things, but they have not become corrupted there Instead they have reviewed and strengthened their sire to give their attention to the good, to the thin they love and desire. This is the work you can do the army. You would have it to do in any case befo you could become a real success in any line; so u your present opportunity.

Most military commanders name prompt obedien

e greatest of soldierly virtues. Recently a man who many employees published a list of the virtues that onsidered most important in those he hired. At ead of his list he put "Prompt obedience to or- ' Efficiency is prized in business today as never e, yet this business leader places it second in im- nce to the spirit of loyal obedience.

ou knew little or nothing of the army when you inducted into its service. It had ascertained that had the physical and mental qualities required to a soldier of you. Doubtless your first civilian em- r believed that you knew little or nothing of the e he was to require of you, but he knew that if were willing and loyal he could teach you.

y this time you probably are wondering if I am to tell you that success comes from the develop- of a standard set of good traits; that such strength aracter and ideals will bring success no matter e it is exercised. Yes, that is precisely what I am to tell you.

eaven is your inheritance, but before you can ss it you must establish your right to it. Do you a peaceful, stable organization of society through- he world? Then you must help to establish it. of the good things you have enjoyed in this world made available to you through the toil and ude and wisdom of those who preceded you. This of establishing heaven on earth is not finished. en have a divine obligation to contribute to it. He wants peace and an orderly way of life can do to bring them forth in the earth by first estab- g them in himself; he will have to learn to be ful and poised no matter what his surroundings. the army you will need to be especially definite

and alert in selecting the good you want and in rej ing what you do not want. You will want to learn h to take orders and how to give them; this ability is important business asset. Soldiers are prone to be provident and wasteful with their money; you will w to reject these tendencies and to cultivate thrift. So unwise habits are prevalent in the army. You kn what they are. You know these habits are not assets young businessman, so you will want to learn to strong enough to endure a little loneliness occasion if the popular amusements are not such as to prom your plan of success. This is a part of your drill in lecting what you want and adhering to it.

The army—unless you are in one of the nonco batant groups—will put you through a routine of ex cise, drill, and diet that makes for health and streng You will have to learn to make one canteen of wa last a half day or maybe a day, no matter if your thi is dusty and parching. This and a multitude of other cidents will help you to develop self-control and go judgment. The habit of appearing for duty punctua and in neat attire will be ground into you. Many ot virtues too you will have to practice habitually.

You can make this army experience a drill that w lift you to success if you work deliberately to t end. You think you are in an annoying and distress situation now. In business you will encounter ev more difficult situations, but there will be profit in th for you if you use the fortitude and the resourcefuln you are getting in the army. If you now learn to extr the dividends from seeming adversity you will hav big advantage when you go back to business wh you will compete with persons who have not had su good preparation.

o you think that such Spartan self-discipline is d your strength? There is an answer to that too. nce I had a job that was too hard for me. It was y kind of work anyhow. I tried hard, but my pa- boss was on the verge of discharging me. Then come a blessed wise man to help me. He wore lls and his hands were greasy; he was a wise man savior nevertheless.

Listen, son," he told me, "you need help. I'll tell ow to get it. In the Bible is a text that says 'There pirit in man, and the breath of the Almighty giveth understanding.' Well, it's true. The Spirit of the is in you. It will help you do jobs you couldn't do . Talk to it. Ask it for help. Take it for granted. l be able to do things you never dreamed you do."

was desperate enough to try anything. "How shall " I inquired.

e replied: "I'd just say, 'The Spirit of the Lord works mightily in me as wisdom and efficiency.' saying it and believing it and doing your best."

ried it. It worked so well that the boss thought a le had happened. I thought so too. It wasn't really acle though, but the result of the application of a sal principle that always works for people when give it a chance. Why don't you try it when you o against a job or a problem that you think is too for you personally?

the way, it may interest you to know that I d to handle that job well by continuing to avail f of this inspiration and skill greater than my own. l surely interest you to know that as a direct result rning to do that distasteful work well I simply d into the very job that I coveted.

It does not seem right for young men to have
learn war, yet here you young men are, in the
world and in the best country available at the mom
What men perceive spiritually is always far ahead
what they demonstrate in the physical realm. Heave
your inheritance, but before you can possess it you m
establish it in the earth.

Am I advising you to be a conscientious object
By no means. I simply suggest that you do the very
you can to help yourself and others under the circ
stances.

Nearly two thousand years ago some hecklers
trying to embarrass a distinguished man of peace,
ing Him if He thought it was right to give tribut
Caesar. The great man's reply is still apropos tod
"Render therefore unto Cæsar the things that
Cæsar's; and unto God the things that are God's."

The whole trend of the universe and of man
upward, for the Spirit of the Lord is in them. At p
ent you cannot see where the tide of events is carry
you; nevertheless you can ride the current without f
or dismay, for the Spirit of the Lord is in you, bless
all your earnest efforts to advance in the good.
world is not now as pleasant a place as it should be
young men (or for persons of any age); still it is m
ing progress. The individual good works of all men
working collectively to bring peace and happiness
all.

The Spirit of the Lord is in you. If you base all y
plans and actions on that premise there is no doubt
your eventual success.

Cordially yours,
Clinton E. Bernard

Parents' Question Box

BY ZELIA M. WALTERS

] *Question.* Several mothers have asked for sugges-
ons for dealing with children who take money that
oes not belong to them. All the children mentioned
n the letters are young, ranging from six to ten years.

nswer. The age of the children gives us one clue.
are so young that they do not yet have a real
standing of the nature of money, nor do they
rehend property rights. One little girl of eight
money from her mother's purse to buy treats for
ttle friends. She never takes it to buy things for
lf. A girl of ten takes money to buy herself finery,
ribbons, and a new tam. A boy of six takes any
y he sees to buy candy for himself.

rst the parents should remove the temptation.
you stand as the representative of God to them
they are so young, it is your duty to carry out
etition that you daily make to God: "Lead us not
emptation." Make sure that you have put all the
y where they cannot get at it. But that is only
egative side.

ext try to find out why the child does this. You
get some of the reason in a quiet talk with him,
ost of it you will have to get by observation and
own powers of deduction. The child buys for
s. That means he wants to stand well with his
circle. He likes the approval and admiration he
s the bestower of good things. He likes to have
ther children defer to him and seek his favor so
hey may be included in the next treat. The child

wants to enlarge his importance. Look over his e ronment carefully. Is he suffering from a feeling of feriority? Perhaps he is checked and reproved and e punished too much. If the parents are careful in matter there may still be an older brother or siste even a bullying playmate that makes him feel sn and inferior. He seems to be driven to find some outside the home to win the approval and praise he longs for. If you find that someone is oppressing child, correct this matter. See that the child gets s praise at home. Judicious loving approval is neede every child. It is like sunshine to a stunted plant. A you may be able to arrange some way in which he do extra tasks—something outside the routine s of the work of the home that is expected of him— let him earn money so that he can give his friend occasional treat. Generosity in a child should never checked, but when it is ill-judged and extravagant can be directed into better ways.

The little girl who buys finery is probably in same class as the one who buys treats. She is trying make herself prettier and thus more important in crowd.

The child who takes money to buy treats for hi self is just plain greedy. But do not be too hard ev on him. Make sure that he has enough sweets in daily diet, and when you have taken care of this matt arrange for him to earn money that he can spend f candy if he chooses.

The third step is the most important. Show the chi where this conduct is wrong, begin to lead him to s that it is a breaking of the law and is sure to bri punishment, not necessarily from you or from t policeman (though this is to be considered too) b

e form of reactions upon himself. You may say ready knows it is wrong. He does know that it is in ense of knowing that you have forbidden him and you will punish him if he disobeys. He knows it is g, and he conceals his wrongdoing from you if n. But does he know why it is wrong? Indeed have got that distinction clear in your own mind? Civil- on is founded on respect for the rights of the other w: his right to his own property, to his own mental ok, to his own spiritual contacts. The nations that in part abrogated these rights do not present to example that we should like to follow. A person's to his own would seem to be one of the natural s.

Ve will assume then that the child lives in a home e individual rights are respected. No one ever his small property without asking formal per- on of him. No one invades his privacy or tries to e him in his thinking. Then the parent has a approach. Now ask the child, "Would you like someone took your train set (or doll, or whatever ecious to the child) without asking you, and left t in a storm so that it would be spoiled?" "No" indignant answer. "No one does take your things. ou must play fair; you must not take anyone else's s. The money in my purse is to buy things for the . You have no right to it." This can be enlarged fit the individual. If the child is old enough to e his relation to the community, it is quite proper eak of the civil laws against taking another's prop- and to remind him that he may have to face the if he does not get rid of this fault at once. Try to the child to see that this is wrong not because you d it, not even because God forbids it, but because

it does not work. In his own little world you can bri examples to show him what would happen if everyo took what he fancied without regard to the owne rights.

If this child has any training in Truth, when y have led him to understand that taking money is wro because it is unfair to others, you can leave him to rid of the fault himself.

The Great Love

By Grace Noll Crowell

The Love that has guided the planets in their cours
The Love that has bound the restless seeking sea,
Will hold my own within its blessed keeping
And will hold me.

I say it over and over when the storms are heavy,
And when the darkness deepens along the land,
For back of that love, all tender and strong and stead
Is God's hand.

And back of His hand with its unfailing power
That reaches forever to set His own apart
From lasting evil is always the great compassion
Of God's heart.

So would I rest as the wild swan rests on the water,
Safe on the waves in their ceaseless ebb and flow,
Or lift on hope's wings, borne up by a love that nev
Will let me go.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, February 1, 1942

TY SUBJECT—*The Awakening of Faith, Strength, Love, and Judgment.*

ERNATIONAL SUBJECT—*Jesus Calls Four Disciples.* —Luke 5:1-11.

. Now it came to pass, while the multitude pressed upon and heard the word of God, that he was standing by the of Gennesaret;

. And he saw two boats standing by the lake: but the rmen had gone out of them, and were washing their nets.

. And he entered into one of the boats, which was n's, and asked him to put out a little from the land. And it down and taught the multitudes out of the boat.

. And when he had left speaking, he said unto Simon, out into the deep, and let down your nets for a draught.

. And Simon answered and said, Master, we toiled all t, and took nothing: but at thy word I will let down nets.

. And when they had done this, they inclosed a great itude of fishes; and their nets were breaking;

. And they beckoned unto their partners in the other that they should come and help them. And they came, filled both the boats, so that they began to sink.

. But Simon Peter, when he saw it, fell down at Jesus' s, saying, Depart from me; for I am a sinful man, O Lord.

. For he was amazed, and all that were with him, at the ght of the fishes which they had taken;

10. And so were also James and John, sons of Zebed who were partners with Simon. And Jesus said unto Sim Fear not; from henceforth thou shalt catch men.

11. And when they had brought their boats to land, th left all, and followed him.

GOLDEN TEXT—*Come ye after me, and I will ma you to become fishers of men.*—Mark 1:17.

SILENT PRAYER—*The Christ in me quickens a develops my faculties.*

Through the universal life principle we are rela to the whole creation. This relation is of a dual natu being both within the consciousness of man and e ternal to it. The Lake of Gennesaret (valley of riche represents the sea of divine life or the life princip In the consciousness of the Christ Jesus standing besi Gennesaret represents man's awareness of his onene with this principle. Man's well-being depends on th awareness and on his sustained effort to live in ha mony with the principle.

Self-dominion and mastery are the reward of the ough training in concentration. A multitude of though constantly swarms through the mind. Most of ther are aimless, unconscious, little more than persona reactions to appearance and circumstance. Because the are not set in order or directed toward an objectiv chosen by us for their exercise and development, w realize no power through them. The personal ma does not identify himself with his thoughts. Instead h allows them to enter the mind at random and pass out accomplishing nothing worth while.

To master our thoughts and make them useful to u it is necessary for us to use our I AM power of spiritua discernment in training and organizing them. First w withdraw a little from the personal state in which

lom thinking prevails ("put out a little from the l"). A positive state of mind (a boat) bears us up ve the instability of the personal consciousness (the er). From the boat Jesus taught the multitudes ined the thoughts that were receptive to light, ngth, and healing). Jesus represents the spiritual M, which speaks "the word of God" or the truth erning life to the unenlightened thoughts and ugh the power of this word turns aimlessness into centrated purpose.

When we have learned to put our thinking in order have formed the habit of disciplined reasoning are ready to receive and develop new ideas, to understand deeper truths than we have before perceived. accept these ideas partly by the aid of faith, which epresented in this lesson by Simon (hearing). Faith nother name for spiritual perception, and until we elop it we live more or less in the dark mentally and efforts win but a small measure of success. As long ur faith is in materiality we toil all night and take ning. When we wash the "nets" with the water of ial and, putting out into the deep, let them down he form of attention, prayer, and expectation, we h rich ideas of spiritual substance.

Early in our search for Truth we call faith into on. The faculties of strength, judgment, and love likewise put to work with faith and made to dep the new ideas that the I AM gathers into the mind. ipped with these four faculties become active, we l not fear to pass upon any idea that occurs to us, we can soon tell whether it is good or evil, false rue.

When a person's thought is more highly charged n strength or creative power than he realizes, his

demonstrations are so immediate and complete as astonish him. Faith does not always awaken one to t truth that the creative principle is operative in sm things as well as in great. Then one questions wheth one should use one's I AM authority to call into bei evidences of material prosperity or ideas that lead material well-being. Simon Peter "fell down at Jes knees, saying, Depart from me; for I am a sinful m O Lord."

Faith may be called sinful when it falls short of t standard of loyalty to Truth that is set by the spirit I AM. Constancy in using our faith shows itself in o acceptance of a demonstration as genuine instead attributing it to so-called "natural causes." We need look for the underlying cause of all manifestation Spirit. In this search we are aided by love, a qual that is essentially spiritual. Love gathers in ideas substance and, working with faith, sets the law of i crease in motion. Both are moved into action by t word of the Christ.

Man's faith is often on the side of his fears, a when it is he lays up trouble for himself; for his fea work out into outer manifestation by inevitable law. behooves him therefore to bring a fearless and i domitable spirit to every problem that he is requir to meet. Possessed by such a spirit, he can win a vi tory over his limitations, and by degrees push back th boundaries of those limitations.

QUESTIONS

1. What makes man aware of his oneness with the universal life?
2. How can we master our thoughts and make them useful to us?
3. When only are we ready to receive and develop new ideas?

How can we tell whether an idea is good or bad without putting it to the test in actual practice?
When is faith sinful?
Why is a fearless, indomitable spirit essential to success in developing our faculties?

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Lesson 6, February 8, 1942

UNITY SUBJECT—*The Power of Compassion.*

ERNATIONAL SUBJECT—*A Busy Sabbath in Capernaum.*—Mark 1:21-34.

21. And they go into Capernaum; and straightway on the ath day he entered into the synagogue and taught.
22. And they were astonished at his teaching: for he ht them as having authority, and not as the scribes.
23. And straightway there was in their synagogue a man n an unclean spirit; and he cried out,
24. Saying, What have we to do with thee, Jesus thou arene? art thou come to destroy us? I know thee who n art, the Holy One of God.
25. And Jesus rebuked him, saying, Hold thy peace, and e out of him.
26. And the unclean spirit, tearing him and crying with ud voice, came out of him.
27. And they were all amazed, insomuch that they stioned among themselves, saying, What is this? a new hing! with authority he commandeth even the unclean its, and they obey him.
28. And the report of him went out straightway everyre into all the region of Galilee round about.
29. And straightway, when they were come out of the agogue, they came into the house of Simon and Andrew, n James and John.
30. Now Simon's wife's mother lay sick of a fever; and ightway they tell him of her:
31. And he came and took her by the hand, and raised up; and the fever left her, and she ministered unto them.
32. And at even, when the sun did set, they brought

unto him all that were sick, and them that were posses
with demons.

33. And all the city was gathered together at the do

34. And he healed many that were sick with div
diseases, and cast out many demons; and he suffered not
demons to speak, because they knew him.

GOLDEN TEXT—*I was in the Spirit on the Lor*
day.—Rev. 1:10.

SILENT PRAYER—*I seek always the mind of Chr*

Some of Jesus' most remarkable healings were p
formed in Capernaum, the home of Peter. The mea
ing of the name Capernaum is "covering of comp
sion," and it is rightly shown to be the abode of fai
(Peter), since compassion for man in his extrem
springs from faith in his possibilities as a child of Go
An inner conviction of the abiding compassion and
storing power of Being fills the mind of the natu
healer.

The Christ mind is so radiant that it illumines
the dark regions of man's consciousness. It serves
his needs, whether they are physical or spiritual. Usi
only spiritual means, Jesus healed cases of fever, le
rosy, and palsy. He sometimes touched those who cam
to Him for healing, but this was more to emphasi
His words than to effect the healing directly. Mo
often He healed with a word only, sometimes withou
being physically present with the one He healed.

Physical and material methods of healing have bee
thoroughly exploited in this generation. The revival o
spiritual healing needs to receive more attention. Abov
all we need to understand the creative word throug
which the spiritual forces, powers, and possibilities ar
tapped and used in everyday life. Everyone speak
words habitually, but not everyone puts into his word

ower, faith, love, and judgment necessary to make bring his desires into manifestation. These four ties quicken man's compassion for his fellow crea- and his desire to help them realize health and being. When to compassion is added the convic- that present help is available to them in their need that its manifestation need not be delayed, the ng processes are readily set in motion.

Where one is firmly established in the Christ con- sness of life one can heal the sick without speak- words. The Christ consciousness is the conscious- of perfection in body, mind, and soul. To have understanding is to persist in the ideal of perfec- to "be perfect, as your heavenly Father is perfect." is state a person radiates healing without needing eak. Jesus Christ, coming direct from a session of ing and healing in the synagogue, healed Simon's er-in-law without words, merely taking her by and and lifting her up. He was established in the ciousness of the one presence and one power, and ings were possible to Him. At sundown the same He healed many others that were brought to Him, eans not specified but doubtless in harmony with previous work of healing.

When we are surcharged with the consciousness of one perfect life we too can heal with a word, a look, ought, or a touch. To be surcharged with this con- sness requires concentration on Truth. After a on of expression we find it necessary to renew our act with the peace and quiet of the spiritual life to appropriate more spiritual substance. After a day of healing Jesus Christ rose before day and t out alone into the desert to pray. We can renew elves in the same way.

If we would speak the word of Truth with su power as to help others banish their ills, we must ov come physical handicaps in ourselves by the sa means. We begin with thought. A sick body is the o picturing of sick thoughts. To have in us the mind th was in Christ Jesus is to have a perfect body. To ha this mind it is necessary for us to think health inste of disease. We cannot dread disease and demonstra health. The mind must be single, for a mind divid between expectation of health and fear of dise weakens our grasp of the healing principle. We kn better than to give way to fear or fix our thought the manifestation of imperfection. Our course is declare the perfect life of the Christ to be now abu dantly present within us and to claim its manifestati

The problem of "infection" did not interest Jes He touched the leper without thought of contracti leprosy. He gave health to others by inspiring the with faith and confidence and by restoring to them th assurance that they were in touch with the univers life, in fact one with it. Our work is to develop li faith and compassion with Him and to follow the w that He so clearly marked out for us by His life an works.

QUESTIONS

1. What type of faith has the natural healer?
2. What means and methods did Jesus use in His healing work?
3. If our words are to bring our desires into manifestation, what should we put into them?
4. What is necessary in order to heal without the use of the creative word?
5. What is required to surcharge a person with the consciousness of Jesus Christ?
6. How does one begin to banish one's physical ills?
7. How is fear of infection overcome?

Lesson 7, February 15, 1942

UNITY SUBJECT—*Two Aspects of Power.*

ERNATIONAL SUBJECT—*The Healing Ministry of Jesus.*—Mark 2:1-12.

.. And when he entered again into Capernaum after some
it was noised that he was in the house.
.. And many were gathered together, so that there was
onger room *for them,* no, not even about the door: and
ake the word unto them.
. And they come, bringing unto him a man sick of the
, borne of four.
.. And when they could not come nigh unto him for the
d, they uncovered the roof where he was: and when they
broken it up, they let down the bed whereon the sick of
alsy lay.
.. And Jesus seeing their faith saith unto the sick of the
, Son, thy sins are forgiven.
.. But there were certain of the scribes sitting there, and
ning in their hearts,
. Why doth this man thus speak? he blasphemeth: who
orgive sins but one, *even* God?
. And straightway Jesus, perceiving in his spirit that they
asoned within themselves, saith unto them, Why reason
ese things in your hearts?
. Which is easier, to say to the sick of the palsy, Thy
are forgiven; or to say, Arise, and take up thy bed, and
?
0. But that ye may know that the Son of man hath
rity on earth to forgive sins (he saith to the sick of the
),
1. I say unto thee, Arise, take up thy bed, and go unto
ouse.
2. And he arose, and straightway took up the bed, and
forth before them all; insomuch that they were all
ed, and glorified God, saying, We never saw it on this
on.

GOLDEN TEXT—*He had compassion on them, and ed their sick.*—Matt. 14:14.

SILENT PRAYER—*As the love of Christ fills my he it frees my mind of all compunction for sin.*

The idea that a person has power to forgive si other than those committed against himself has be slow to gain recognition and acceptance. Jesus f quently expressed the truth of it in the words "T sins are forgiven," but the statement called forth m criticism than acceptance or rejoicing before He h proved beyond question that He had authority to fo give sins. To do so He first proved His power to c trol the outer life of the one who asked His help. I bedridden invalid, at a word of command from H could shoulder his bed and walk out of the house. proved that his healing had already been accomplish He must therefore already have received forgiveness his sins, since this was a condition antecedent to healin

Nevertheless the thought of forgiving sin as means of realizing healing is slow to penetrate the ra consciousness. Sin binds the race mind to the thoug of disease, evil, and death. Forgiveness loosens t bond, allowing man to go free and regain conscio ness of life, health, love, and perfection.

As long as his mentality is fixed in the thought c the race man makes little progress. His development so retarded that he stands still through long periods c time, if he does not actually retrogress. When Jesu identified Himself with the Christ He developed ra idly into the Son of man, showing the possibilities c spiritual evolution in accelerating individual progres The destiny of everyone who undertakes to express th Christ is to become a Son of man, no longer identifiabl by the generic term "man" alone.

Man can forgive sin even in the race consciousness "Even sinners love those who love them" and forgiv

heir offenses. The man in race consciousness for-
nly the sins committed against himself, and not
those. To forgive unreservedly as a matter of
le, unmoved by personal consideration, is proof
hrist is in possession of the heart. The race mind
ver considered such forgiveness within man's
but the Son of man knows that He has this
. He can use it freely and fully, for it is a mani-
rtion of His divine heritage.

e proof of power is in its exercise. It is as easy
an invalid to rise, take up his bed, and walk as
him that his sins are forgiven. His obedience in
st place is patent proof that the one giving the
nd has not exceeded his power. In the second
roof is more difficult, since it lies within man's
where it is visible only to the eye of faith and
al discernment. Acceptance of forgiveness may be
her passive, with no sign to the outer eye that a
onding physical change has taken place. Unless
s some consciousness of perfect life nothing else
ed except that the Son-of-man understanding is
t evolved.

n's reaction to faith differs from the reaction of
n of man. When man sees an act of faith he
of it usually as an illusion that will be corrected
ntific or other material proof. The Son of man,
He sees an act of faith, uses it as a basis of heal-
d restoration. Man may feel compassion for a
and dismiss the feeling with the thought that
has not yet entirely conquered that disease.
the Son of man feels compassion for a leper He
ses this compassion actively, saying, "Be thou
clean." Into His words goes full consciousness of
ine will, and the cleansing takes place.

Inner power to forgive sin belongs to the Son of man because He understands what lies back of sin as well as the infinite nature of divine love. Knowing God as love, He has the conviction that "every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit." Divine love bears all things, forgiving always what it sees as an unintentional missing of the mark rather than as deliberate misdoing.

Forgiveness opens the way to the manifestation of health by relieving the tension of life and loosening the bonds of fear and self-condemnation that enslave the conscience. To be free from these is to be open to the full coursing of the life force through body, mind and soul. Health follows the freeing of the mind from fear, guilt, and dread as well as from all other limiting obsessions. New life courses through the body when new hope possesses the heart, as it does at the word of compassion and understanding, the creative word spoken with the full authority of divine love.

QUESTIONS

1. How did Jesus prove that He had power to forgive sins?
2. What is the connection between forgiveness and health?
3. What is the difference between the terms "man" and "Son of man" as used by Jesus?
4. What is proved when one is able to forgive unreservedly as a matter of principle, unmoved by personal feeling?
5. How are the mind and the heart freed from fear and self-condemnation?

Lesson 8, February 22, 1942

UNITY SUBJECT—*Developing the Faculties.*

NATIONAL SUBJECT—*Jesus Appoints and Teaches the Twelve.*—Luke 6:12-26.

And it came to pass in these days, that he went out
e mountain to pray; and he continued all night in
o God.
And when it was day, he called his disciples; and
e from them twelve, whom also he named apostles:
Simon, whom he also named Peter, and Andrew his
and James and John, and Philip and Bartholomew,
And Matthew and Thomas, and James *the son* of
s, and Simon who was called the Zealot,
And Judas *the son* of James, and Judas Iscariot, who
a traitor;
And he came down with them, and stood on a level
and a great multitude of his disciples, and a great
of the people from all Judæa and Jerusalem, and
coast of Tyre and Sidon, who came to hear him, and
aled of their diseases;
And they that were troubled with unclean spirits
aled.
And all the multitude sought to touch him; for power
rth from him, and healed *them* all.
And he lifted up his eyes on his disciples, and said,
are ye poor: for yours is the kingdom of God.
Blessed *are* ye that hunger now: for ye shall be filled.
are ye that weep now: for ye shall laugh.
Blessed are ye, when men shall hate you, and when
all separate you *from their company,* and reproach you,
t out your name as evil, for the Son of man's sake.
Rejoice in that day, and leap *for joy:* for behold, your
is great in heaven; for in the same manner did their
unto the prophets.
But woe unto you that are rich! for ye have received
nsolation.
Woe unto you, ye that are full now! for ye shall
Woe *unto you,* ye that laugh now! for ye shall mourn
ep.
Woe *unto you,* when all men shall speak well of you!
he same manner did their fathers to the false prophets.

GOLDEN TEXT—*Even so let your light shine be men; that they may see your good works, and gl your Father who is in heaven.*—Matt. 5:16.

SILENT PRAYER—*I keep in mind my purpos grow in the understanding and experience of Tru*

The first lesson of the month was on the develo of faith, strength, judgment, and love. We now another lesson on the development of all twelve of fundamental faculties of man. As the basis of the son we have Luke's account of the calling of the ciples by Jesus after a night spent in prayer and s examples of Jesus' work of healing and teach

The average person knows that he has certain ulties and that certain ones are more highly develo in him than the others are; but it does not always o to him that he can deliberately call them into gre activity and train them to express more fully forcefully what is in his mind and heart. Yet is exactly what each person can and should do. Thro the I AM man identifies faith, strength, love, wisd zeal, and the other faculties with himself, and the endows them with increased power of expression.

The proper preparation for this marshaling of faculties and the beginning of conscious training development is a season of prayer. In prayer we col all our thoughts and give them conscious analysis direction instead of allowing them to wander at r dom and waste our energies. Jesus spent an entire ni in prayer before choosing the twelve. Peter, Andr James, and John had already been tentatively chos but their calling was now confirmed. The advantage quieting the thoughts and collecting oneself bef forming an important decision is made clear in the t

day's lesson, where we read, "And when it was he called his disciples." Nothing clears the mind prayer, and it is here compared with daylight fol- g on night. Nothing gives such consciousness of r as prayer and meditation on God. Jesus was so with power after His season of prayer on the tain that it "came forth from him, and healed all."

he sojourn on the mountain represents a period of ation in mind and soul. These too were induced by r or uninterrupted communion with God and ex- ation of one's aims and purposes in the light of ivine will for the individual. After a season of ex- on man returns to the ordinary round of practical day affairs. This is his opportunity to test the neness of his aims and the strength of his resolve press his newly gained understanding of God. After night of prayer on the mountain and the choosing e disciples, Jesus "came down with them, and on a level place." It was then that the multitudes all sections of the surrounding country gathered d Him to hear His words and be healed.

mong the multitudes were many other disciples es the twelve He had just chosen to be constantly Him. These others followed Him as they were gaining whatever help they could from the con- they were permitted to maintain. So man has other faculties besides the twelve and develops as he can.

he developing of the faculties may be compared e teaching of a child. To this end simple words simple meanings are employed. Jesus pronounced ssing on all who were in any way unfortunate. was for the purpose of building up a consciousness

of trust and joy to replace self-pity and other nega
states that tend to retard healing. To be cast out f
the society of others, hated, and reproached leaves
mind free from entangling interests and able to
centrate on the inner life of thought, feeling,
faith in God. Complete concentration brings a
reward in understanding of Truth, which is the gre
blessing that anyone can earn or receive. No sta
more deplorable than one that is without this pec
blessing.

Those who have demonstrated material bless
on the other hand, are in danger of being so ca
away by the material side of life that they forge
truer side of thought, feeling, and understanding.
this reason "woes" are said to be upon them. Of i
laughter is not blameworthy, for it shows an
troubled spirit and a mind at leisure. Yet it may
be that he who lives to laugh, caring only for
superficial aspects of life, misses the depth and brea
of understanding that serious devotion makes possi

When a person aims at God consciousness
holds his course faithfully toward this goal, his
has in it nothing of frivolity. Instead he is led aligh
all his ways so that he is able to choose the express
that befits a son of the Highest.

The theory that by a kind of fate all things come
rotation as unfailingly as day and night or sum
and winter is true only in appearance. Those w
are full now may hunger later, but it will be because
abundance they neglected to observe the inner law a
leaned on outer things instead. Those who weep n
are blessed if they learn to turn in time of sorrow to t
God of all comfort and find there the unfailing fou
tain of joy and gladness. Material blessings, to be p

ıt, must be matched by the inner resources. Then
l it is well with man, and he need fear no evil.

QUESTIONS

How are the faculties endowed with increased power
of expression?
What part does prayer play in the conscious collecting
of the faculties?
What is represented by the statement that Jesus con-
tinued all night on a mountain?
Is there a constructive interpretation of the teaching
of Jesus as regards the blessings mentioned at the
close of this lesson? If so, state what it is.

Sonnet to God

By Marjorie Woody Scott

e Thy wonder born each day anew,
find Thee in the stars and drifting snow,
feel Thee in the wind and sunset's glow,
ink Thee from the rose with welcome dew,
ar Thy mighty music throbbing through
torm, and breathe Thy clean perfumes that blow
m the abode of springtime, is to know
ountenance, unveiled for all to view.

ter one's own inner heart and find
e there is profound peace, serene and sweet,
eace that was before the world began;
eeper is the peace the human mind
y reach by knowing surely that we meet
ne eyes in those of every fellow man.

INSIGHT

By Bonnie Day

Within the silent chrysalid
  Lie folded wings of jet and flame;
Within a small brown seed God hid
  A mystery I cannot name.

And I have faith that even so
  Within each human heart must lie
Some germ of greatness that can grow
  To shining immortality.

Lord, help me to remember this
  And overlook the surface flaws
Lest thoughtlessly I judge amiss,
  Forgetting Thine eternal laws.

Lord, give me insight to discern
  What lies beneath the outward part,
What Godlike traits of goodness yearn
  Forever in the human heart!

ilent UNITY

The radiance of Thy Christ in me quickens, illumines, and inspires me.

Society of Silent Unity, founded more than fifty years the healing department of Unity School, ministering seeing them, to those who need help.

purpose is to aid through prayer all persons who, faith in the power of God, ask for help.

temporal needs are met by the freewill offerings of whom we minister. "Give, and it shall be given unto ood measure, pressed down, shaken together, running

Silent Unity group numbers some hundred conseworkers who are devoting their lives to God's work for ty. They are proving daily that physical, financial, and spiritual difficulties can be overcome by righteous Even though everything else may have failed, we shall *th* you, for we have faith that "with God all things are ."

pray *with* you and also instruct you how to pray to her in secret in order that you may help yourself. Silent s praying always, and our co-operation in prayer is of benefit. Do not hesitate to write to us for help because oblem is personal. All correspondence is confidential. *dress your request to Society of Silent Unity, 917 Kansas City, Mo. Cable address: Unity, Kansas City.*

Give your full name and address

HEALTH *and* PROSPERIT

BY CHARLES FILLMORE

Jesus promised supermundane powers to those worked in "His name." The list of these powers long one and includes all things man may desire, t poral and spiritual. "If ye shall ask anything in name, that will I do." According to the record, immediate followers did mighty works by simply claring that they were done in "His name." Peter John healed the man who had not walked from birth and credited the "name" alone with the mir "by faith in his name hath his name made this strong." In our day there is a great revival of spiri healing, and the majority of Christian healers cl that they do their works in the name of Jesus Chr What do they mean by the name Jesus Christ?

To answer this question we must take for gran that when Jesus used the word "name" He meant som thing quite different from what we do when we the same term.

We use a name to identify a personality more a number than as a description of the character. Th practice is carried to the extreme in our prisons, whe convicts are "named" with a number. In the mind Jesus the name involved all that a man is mental spiritually, and even physically, but above all spirit ally. To Jesus His name was His character. In John He said, "I manifested thy name unto the men who thou gavest me out of the world." With this key the name as representing character, we readily see wh Jesus had in mind when He promised His followe

es when working in "His name."

sus developed His Christ, that is, His supermind, rough it He realized the presence and power of iversal Creative Mind. When we have followed in the regeneration—the evolution of the God within us—we shall realize the full meaning and of His name. The transformation is not a mi- us one but a gradual change of character. Paul good student of Jesus, and he said, "Christ be d in you." Imitate Christ in thought and His will become your name; your character will par- His, and the unity will develop an aggregation o mortal setup can withstand. "If two of you agree on earth as touching anything that they ask, it shall be done for them of my Father who eaven."

you do not manifest the power promised to who aspire to do the works of the Christ, begin ce to claim the virtues involved in "the name." lvocated by Paul, "if there be any virtue, and if be any praise, think on these things." What are ings on which we are to think? He gives them: atsoever things are true, whatsoever things are able, whatsoever things are just, whatsoever s are pure, whatsoever things are lovely, whatso- hings are of good report."

inking on these things means not only turning over in the mind but giving them also first place aracter building. Jesus taught that whatever we in earth will be bound in heaven and whatever ose in earth will be loosed in heaven. This means whatever we affirm in earthly consciousness is

reflected into the superconscious, and whatever we d in earthly consciousness is likewise acted upon by superconscious. This applies to those only, like Pe who have faith in Spirit and its laws. If your atten is wholly on earthly things you move only ear thoughts and things. Those who think about Spirit its laws construct what may be termed a thou atmosphere that connects them with God-Mind, instead of living in one world they live in two.

Jesus lived in two worlds, the material and spiritual, and demonstrated the relation that they to each other as cause and effect. Following Him can balance our forces and overcome all disintegra elements of mind and body. There is no separation tween Spirit and matter when rightly understood, sequently we should deny all thoughts of dying going to heaven. As Jesus taught, the kingdom heaven is within us, and by thinking with Him shall realize it.

Creative Mind in action is called the Word, so creation is carried forward by the Word of God. M is the highest manifestation of the Word of God. Wh man realizes himself as the Word and co-operat with God-Mind in making himself God's perfect ma he becomes Christ manifest. Thus God's Anointed most-loved "idea"—is crowned King of all creatio

Such an Anointed or God-man we have in Jes Christ, whose character or name is our richest inher ance from God. When we think of Him and affirm o unity with Him, we lay hold of a creative spirit or li ing Word that pours itself into our soul and opens o vision to another world. No human language can d

d the ecstasy that suffuses the soul when the mind opens the floodgates of the Christ life. nalytical intellect seldom makes this divine con- uence Jesus gave thanks that it was withheld from igh and mighty and revealed unto babes. Those accept on faith the blood of Jesus as the mighty leanser are thrilled with new life and give vent eir feelings in shouts, swaying body, clapping , and the "gift of tongues." These are all evi- s of a spiritual power that often transforms the character of the man. We accept this phenome- s proof that Jesus Christ is in our midst is a quick- life and also as a divine intelligence, and that we hrough Him know all the mysteries of being and achieve unity with the Father as He did, and each the goal of all human aspiration.

HEALING THOUGHT

hy manifest word, Christ, quickens and heals me.

PROSPERITY THOUGHT

hy rich substance made manifest in Christ prospers me.

(Use from February 20 to March 19)

Prayers ANSWERED

These testimonials come from persons who have been he by the power of Spirit. Those who wish to gain inspira from some one whom God has healed may write, in ca the Unity School Editorial Department, to givers of t testimonials. Each letter must be unsealed and give initials and address of the person to whom it is to be warded; also the name and date of the periodical in w the testimonial appeared.

I Will Come and Heal

MY HUSBAND suffered awfully from asthma for ab six years. Then you began praying for him at request. We prayed too as you instructed us to Gradually there was an awakening in me to the tr that the Lord would restore my husband's health i would only have faith to believe. Today he see perfectly healed of the disease that was fast sappi his life. He can go out in rainy weather now and g wet without bad results. He has not had an attack asthma for over a year. Praise the Lord!—*C. Mcl Tennessee.*

MY LITTLE girl, aged five, stepped on a rusty nai Her foot swelled to twice its normal size. She cam limping to me, half sobbing. "Mamma," she sai "read that song with me—'God is my health, I can't b sick.' " We said our little prayer together; then she la down for a nap. When she woke up her foot was no mal, and all pain was gone. She said, "I'll never forge God for fixing that up!"—*Mrs. J. J., Wisconsin.*

ELEVEN MONTHS ago my mother wrote to you re questing prayers for me. I was very ill with tuberculosi

as given only six weeks to live. Four days after rote to you my cough lessened. I did not see my for months and he supposed that I had passed ot long ago I went into his office for an X-ray e of my lungs. I had gained eighteen pounds. ngs were healed, perfect. I can hardly write this without writing "Praise God!" in every line —*J. F., Illinois.*

T TWO weeks ago I had a very severe attack flu that settled in the frontal sinuses. The pain o severe that I was almost frantic. I could hardly sent you a request for prayers that I be made , free, and normal again. I gave thanks to God he work was finished. Then I dozed off into the restful night's sleep that I could recall. Looking mirror, I saw that the swollen face and blood-eyes and all other physical evidences of the flu lisappeared, with the exception of a slight nasal urge. Even the discharge disappeared early in the oon while I was at my business. It has not ap-d since, thank the Lord. I thank God through every moment for the inner power that I can call any time, at all times, for any good. I also thank or the Christlike service you are rendering.—*R. C.,*

UR hospital many cases come to us who are in of Truth more than any other kind of treatment. literature is used in our hospital regularly and , just as other essential treatment is used. With xceptions it is accepted hungrily. I have observed joy the fine results it has wrought in the rehabili-of sick minds and bodies. It is gratifying in-to observe that people are realizing more and

more the great need of spiritual food in their li
Unity literature helps them to understand this n
and points out to them in unmistakable language w
to do about it.—*N. M. S., Pennsylvania.*

Filled with Plenty

SIX OR seven years ago my father was dismissed f
his position because of his age, and because of his
it was difficult for him to obtain another posit
He had financial reverses, one after another, and fi
was left without any income or savings.

Eventually I wrote you (this was more than
years ago) telling you that it was very necessary
him to get work to care for Mother and hims
Shortly after I began using Truth for him he ha
chance to begin work as a salesman for a real-es
company.

Selling real estate is a discouraging line for m
much younger men, but it proved to be a wonde
opportunity for my father. He liked it very much.
enabled him to be outdoors a great deal, which he lik
and to be his own boss as regards working hours. H
income has been quite adequate. A few months ago
was offered the managership of a very progressive re
estate firm and accepted it. Now, at the age of six
five, he is busy from morning till late in the even
at work that interests him greatly and promises h
more than just a living.

I have written you all this to show you how wo
derfully the problem was worked out, and in a way
which none of us even dreamed. I often wonder wh
I would have done without the faith and understandi
I have gained through Unity. My own life has be

otionally turbulent, yet through Truth I have d every experience into a blessing.—*L. F., North ota.*

He Shall Have Abundance

VE used prosperity banks at intervals for many . Never have I used one without being blessed dantly, especially in a spiritual way. Two months I asked you to help me in prayer that I might my home; also that my son might sell his property. my home is sold to a person who has had her e fulfilled in owning it. Just what she wanted I ed to dispose of. My son has sold his property at the same time had his faith in God strengthened. nk you with all my heart.—*Mrs. G. W. W., Cali-ia.*

ANK YOU deeply for the blessings I have received gh the bank drill. Money came in from unexpected ces, such as the refund on a tax, and gifts. An-r thing is that my appreciation of the higher things fe has been enhanced. It is wonderful to feel joyous loving, to think of good only. I want another bank. nt to help spread your wonderful teachings. The d surely needs them.—*E. C., Canada.*

HUSBAND is a carpenter by trade, but for about six s he was unemployed. After I began to use the perity-bank drill things began to improve. The ge did not come all of a sudden; we could see change for the better and were thankful for the improvement. Now he has work ahead of him. seems to have one job after another. I know it is ugh your prayers and guidance that we are being

brought to our good. Thank you for your prayers, yo constructive letters, and for all the good you are hei ing to bring to us.—*Mrs. J. B., Canada.*

My Help Cometh from Jehovah

I DO ENJOY my Unity literature, and I am glad to ha others enjoy it with me. Nearly eighteen years ago man walked into my yard. He had been very ill and was trying to sell a few things to help him along, as sickness had cost him so much. He called his illness shock, and he had been told he had not long to liv He was so weak he could scarcely walk.

I talked with him of God's healing power and th I gave him the UNITY magazine I was reading. I to him if he would follow its teachings and write Silent Unity for prayers, and would have faith in Go and have constructive thoughts of health instead disease, I knew Unity's loving ministrations woul help him as they had helped countless others. I su scribed for UNITY for him, and today he came to see m and tell me of the good that had come to him. H had prospered in every way in health, happiness, an material things. I want to keep on subscribing fo UNITY literature for others, for I know it opens up new blessed outlook on life for them, keeping thet "lovingly in the hands of the Father."—*Mrs. H. A. L Rhode Island.*

BEING LED at this time by the Holy Spirit, I just wis to say how greatly I have been helped through th reading of UNITY magazine. I have been healed fro a breast tumor, that the doctors wanted to operate o and remove. I would not consent to their wishes, an I went to God in prayer and faith, believing that tha

r would disappear. I am now enjoying perfect h and sleep and eat as I did when I was a young an.—*M. H., New York.*

I Am the Light

NNOT tell you what comfort, renewed health, restored happiness Unity has given me. The man s to marry died, and I was so broken up I could throw off my grief. Then my health failed until ondition became serious.

Thanks to Unity I found peace and my way to . I have fully recovered my health.—*Mrs. C. M. K., on.*

so grateful to you individually and collectively your love and prayers. Considering the way I am g my life and have enjoyed it in the past year, it not seem possible that I can be the same ill, ondent, poverty-stricken woman that I was just a short months ago. It was your patience and strength prayers that gave me the courage to go on when ything seemed to be wrong.—*J. F. G., District of mbia.*

He Is My Refuge

WILL find inclosed a money order for the amount d in my prosperity bank.

The day I received the bank a young couple and three-year-old daughter came from Canada to stay y home until they could establish a home of their . I had never seen them before they came to my . God sent them, I know. Two weeks ago they purred a lovely little home four blocks from me. I am

so grateful that they are near, as we are almost inseparable.

My youngest boy, who has just finished high school has found steady employment. Previous to his getting this job he had applied for work with several corporations but had been refused because of his size. He is rather small for his age. He seemed quite discouraged. I told him not to worry, that God had need of him and his services in some capacity and that he would be placed in his rightful place. Three days later he received a message to come to work for a corporation where he had never applied for work. His father worked there previous to his passing. My son is quite pleased with his work.

I speak of these incidents to let you know what wonders the prosperity bank does. It seems so little to say thank-you for your prayers and interest in my affairs.

I send to you all the gratitude that is in my heart for the help you have given me and my family, with God's richest blessing.—*C. B., California.*

His Truth Is a Shield

TWO WEEKS ago I was out at my silver-fox ranch. A brush fire broke out, and before we could count ten it was all over five or six acres, going toward the fox pens, the houses, and the cars. When it got into the fox pens we had run out of water, and there was nothing to do but place the whole ranch lovingly in God's care and pray. Believe me, we sure prayed. The fire lasted from 10 a. m. until 4 p. m., but after it was all over the fire had made a complete "U" and missed both the foxes and the houses. So I think this is something that will give anyone more faith. I have more

now, if that is possible, than I had before, for out God saved that ranch. It scorched the kennels ed down in the pens. I thought you would be in- d in knowing about this test of ours. Yours in —*L. P., California.*

Give unto the Lord

ALWAYS very happy when my bank card is and I can once more make this regular tithe to . I began my deposits in May, 1939, and have not failed to make one each day since. It does help or I have to meet so much of sickness and lack in aily work. God has helped me to help others, ore I bless all with whom I come in contact. At y I am as active in making a living as ever, and study and application carries me on to a better standing and peace.—*S. J. T., California.*

Study to Be Quiet

OTE you last week for prayers that my husband successfully pass his naturalization examination ugust 5. I am happy to report that after only two study—he never attended school in this country— swered all questions perfectly, and he will receive al papers next month. In fact the examiner told hat he was the only person that day to answer ain question correctly. Surely God directed me coached him the day before, for the very facts hasized were the ones he was asked about. I had o previous experience with such an examination. very grateful for your help. Gratefully yours. D., *California.*

HELP *from Silent* UNI

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I feel inferior to everyone. I am actually afraid to speak to people because I feel they would not care to speak to me. It is very difficult for me to carry on a conversation. The girls I work with seem to dislike me and ignore me. Sometimes my resentment at this treatment is very great. Can you help me?—*From a letter received by Silent Unity.*

There is no reason for you to feel inferior. know this. But probably our telling you will not you much. What you seek is a reason for not fee inferior; and there is such a reason, one so absolute you cannot possibly disregard it if you understand

Mankind is God's greatest instrument of express You were created a soul and brought into the wo for the one purpose of expressing the loving Fath God. In your own way, which is not inferior to that anyone else, you are expressing qualities and attribu of God. Thus you are important to the divine scheme things. Potentially you are as important as the great person in the world.

There is a divine reason for your meeting oth persons. You meet them both to give and to receiv blessing. This may not be an outer blessing; it m be one that only the soul can receive. Your associati with others gives you a divine opportunity to bless th and to receive a blessing from them.

Now from a purely personal, physical standpoint may seem that you are inferior to others, but the p

plane is not all-important. Your soul growth and ntribution your soul is making toward God's per- orld are much more important. Despite seeming rity, you are the equal of all persons, for you are g a definite contribution to the world that no person in it is making in the same way.

you make yourself receptive to the blessings of ou will find that you talk easily and in an interest- anner with those you meet. Not only will you con- easily but you will be a good listener. In this way ill be fulfilling your opportunity of giving and ing a blessing at all times.

We have neighbors who are disreputable, even putedly degenerate. Do I have to be friendly with em in order to obey God's laws? I have not spoken them in two years. If I do speak to them they will falling over themselves to be friends with me, for aven knows they haven't many friends. My hus- nd and I own our home and love it. We could not nscientiously sell it without telling of the undesir- le neighbors, but to tell about the neighbors would rtainly kill the sale.

I have a lot of faith in Truth. Once my husband d I were about to separate. I wrote to you about it, d you told me to look for the Christ in him, to fuse to see anything else. The way he changed as a miracle, and now we are very happy.—*From a tter received by Silent Unity.*

e question you ask would be a poser for one who ered it in any but the Truth way. For one who vs Truth however, it need present no insurmount- difficulties, because God is not limited. You feel Truth has worked one miracle in your life. It will other miracles when you invoke it rightly.

e inharmonious situation between your husband

and you was transformed quickly when you ceased regard the human aspect of him and considered h only as a child of God and as endowed with the Ch Spirit. The working method in this new problem approximately the same. Use this plan.

It is not desirable or necessary for you to be frien with the undesirable human qualities in these neigh of yours. Your friendliness is only for the Chris them. You could not hope to make them better recognizing or appealing to the human in them. will have to deny the human in them, turn resol away from it, and call forth the Christ. When steadfastly declare for any person, "I behold the C in you," you invoke the mightiest forces of the univ

We will not attempt to guess how the pro will be worked out. It may be that the good forces set in motion will transform the neighbors into kind of persons you can approve. It may be that circu stances will arise to make it easy and desirable for or them to move to some other neighborhood. The alternative appears to be the more constructive.

By helping others one gains wisdom and spiritu power. There is no doubt that Jesus Christ develop His abilities greatly by helping others. We know th as you feel led to apply Truth to the regeneration others you can receive complete guidance and the sp itual uplift that comes from service in Christ's nam We do not believe that the persons we are discussi will try to thrust friendship upon you; for those wh truly serve Christ can expect His protection. We w be praying for you to be divinely guided and protect in this matter. In addition to this we will pray for th regenerating Christ love and wisdom to heal these pe sons who need Him so sorely.

The Purpose of Unity

ITY SCHOOL OF CHRISTIANITY is an independent edu-
nl institution, teaching the use of the Jesus Christ doc-
n everyday life.

purpose is not to found a new church or sect, but to
en and women of every church and also those who have
rch affiliations to use the eternal Truth of God.

e Unity teachings explain the action of mind, the con-
link between God and man. They explain how the
affects the body, producing discord or harmony, sick-
r health; how it brings man into understanding of
law.

suggest that you accept what, in our literature, appears
to be Truth, and that you withhold judgment on the
der until you understand it better. If you seek the Holy
as your guide to Truth, you will know for yourself what
od and what is of man.

we keep on searching for Truth, we no doubt shall
some of our ideas, until everything short of the perfect
God is dropped from our life and from our doctrine.
would be no difference of opinion among Christians if
ideas did not prevail widely, for there is but one Truth,
ne day we "shall see eye to eye."

Unity center is an association of Unity students formed
vide and maintain a place of assembly, where the prin-
of practical Christianity, as set forth by Jesus Christ and
eted in the light of present-day experience by the Unity
of Christianity, shall be taught under the direction of
horized leader.

ity centers and study classes are places of religious re-
for all regardless of creed; and places where helpful
tion in Christian living may be received.

rough the Field Department Unity School of Christian-
rs an advisory service for center leaders, and authorizes
ablishment of Unity classes and centers.

ormation about Silent Unity (Unity School's healing
nent) is given elsewhere in this magazine.

Let's See What Other Unity Periodi Offer This Month

He Found a New World

"On the second day of March, 1930, I walke of a prison somewhere in America. On my back cheap, ill-fitting, prison-made suit. I wore prison a prison hat. In my pocket were a ten-dollar bil railroad fare to the State line."

Thus Starr Daily describes his release from p and his entrance into a new life, made possible successful because of his discovery in prison of a Mr. Daily tells what this law is and how he used an interesting article in February *Good Business* ca "A Law That Works Anywhere."

The Valentine That Was Lost

Jack and Jane stood watching out of the wind for the postman. Surely he would bring them a val tine. They had not yet made any friends in their n home, but they felt sure they would not be forgotten their good friends who had lived near them in th former home. The postman went by without stoppi but a letter fell from the mailbag and fluttered to t ground. Jack and Jane ran out to find the letter and turn it to the mailman. How they found new frien as well as the letter is told in the story "The L Valentine" in February *Wee Wisdom.* It will tea children a lesson in friendliness.

Movie Mother

often we think of children who work in the s as spoiled, pampered, selfish brats. In "She s and Prays" Ethel M. Hosmer tells how Verna ldy met the problem of rearing her movie-acting en so that they might remain unspoiled and un-. This true story in February *Progress* proves that will work for you.

Letter of Introduction

ow often a letter of introduction seems to open for us, to give us contacts with wonderful new s, and to make our way successful and happy! Burns Gromer says that there is a letter of in-tion for every one of us if we will but take it, at it will lead us to health, happiness, and peace. what this letter is and how you may obtain it in bruary 7 issue of *Weekly Unity.*

You Can Stand Firm

day when war has spread to nearly every part of orld we need more than ever to stand firm in uth we know. Newspapers and radios carry words th and destruction. But you must stand firm be-you know the Truth. You must be a beacon light world that seems in darkness. You can do it, be-the fact that you are a student of Truth shows God has appointed you to be an example of cour-nd strength to others. You will gain encourage-and inspiration from the reprint of the popular "Standing Firm," by Frank B. Whitney, appear-the February issue of *Daily Word.*

"People Are so Kind These Days"

A Unity student in New Zealand writes: "I do know how to thank you for sending me another y of *Unity* magazine and *Weekly Unity.* We are so apart, and yet so close together—one big family w God in the midst of us, guiding and watching over People are so kind and loving to one another in th days of trouble. We all work together. A lady I do know sent word to me the other day, asking if I h any Unity books. A friend of hers was very ill. I pleased to say through your love and kindness I alw have some to pass on."

Because of war regulations that prohibit the se ing of money from the warring countries Unity is newing subscriptions for our friends overseas so t they may have the benefit of their Unity periodicals this time.

Blind Friend Writes

We are always happy to hear from our blind frien and to know they have been helped by the Unity wo We enjoy their letters, and we are glad to share t letter with you (from a friend in North Dakota):

> "I wish Silent Unity to continue their work for me. It would be difficult to explain how much it has helped me in my mental state and attitude toward things in general. I see and understand things better and know that this clarity will work out into my physical seeing. My great desire is to express the Christ within me perfectly, and I do not want to express anything unlike Him. I am very grateful for the good I have re-

ived from Unity, and it makes me feel ex-
emely happy to be a part of this great move-
ent which endeavors to bring light into the
orld. I have regular periods of meditation."

ssons in Truth and *Finding the Christ* are pub-
in Braille and sent free to libraries and homes
e blind. *Wee Wisdom* and *Daily Word* are pub-
in Braille, and a subscription for either of these
ines will be entered free of charge for any blind
. These books and magazines are in Braille,
1½. If you know any blind person who would
iate a Unity magazine send us the name and
ss. *Daily Word* is for adults, *Wee Wisdom* is for
en. This work is carried on by offerings sent by
sted friends.

*ent thyself approved unto God, a work-
man that needeth not to be ashamed."*

you wish to study and grow in Truth the Unity
spondence School Course will help you. It will
you become a better "workman" and to live a
useful, happy, and abundant life. It will also
you how to use your knowledge of Truth to help
. It will help you to unfold your own inner spirit
ecome a better person in every phase of your life.
e Correspondence School Course makes it pos-
for you to have the personal help and guidance
thorized Unity teachers, who assign your lessons
rade your papers. Your lessons are returned with
nal comments and annotations. If you are inter-
a card or letter addressed to Unity Correspond-
School, 917 Tracy, Kansas City, Mo., will bring
all information without obligating you.

Unity Annual Conference Members, Licensed Ministers, Licensed Teachers

The following Unity leaders are conducting a ministry in ke with the Christ teaching as interpreted by Unity School. With th ception of those designated by (LM) and (LT), these leaders are bers of the Unity Annual Conference. Centers are open for te healing, devotional services, and the distribution of Unity litera

Licensed Ministers and Licensed Teachers are preparing for bership in the Unity Annual Conference. Licensed Ministers (LM in charge of Unity centers. Licensed Teachers (LT) are te serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Long Beach—Louise Newman, Unity Chapel, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3954 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity Commercial bldg

Santa Cruz—Mary Higgins, Soci P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. Unity cen, 528 Arizona

South Gate—May Butterworth, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, Center

Taft—Della Shutts (LM) Taft Uni hotel

Van Nuys—Mary Hider, Unity, Victory blvd

Whittier—Louise Newman, Unity, Greenleaf

COLORADO

Colorado Springs—Mabel Beech, cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temp P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LM) Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith Unity, YWCA

Jacksonville—Henrietta Miscally, 725 Hogan; Lillie Saunders (LT) (col) 606 Pippin

Lakeland—Ida Decker, Unity, 41 Florida

Miami—May C. Stoiber, Unity, 128 S

Orlando—Carolyn H. Parsons, Unity S Orange

St Petersburg—J. W. Young, Unity, 5 ave S

Tampa—Ocoa Moore and Louise Re Ellie Knight (LT) Mabel Sull (LT) Ruby Wagner (LT) 1st soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) class

GEORGIA

Atlanta—Mary West Fullenlove, 1119-20 Mortgage Guarantee bldg

HAWAII

-Marie Handly, Unity, 240
d

IDAHO

is. and Beulah Scott, Unity,
oldg
—Chris. Scott, Unity library
ls—Mabel Peck, Unity, 415
ve N

ILLINOIS

on—Mabel Daughtry, Unity,
ary
W. I. and Anna Hoschouer,
5 E Jackson; Nellie McCollum,
4 W Randolph; Edith M. Rey-
M) Unity Cen, 116 S Michi-
Margaret Halsey (col) (LM)
ruth cen, 104 E 51
Maud Kellogg (LM) Unity,
lain
ls—Maud Davisson (LT) Unity
olic Community House
nity, Le Claire hotel
enna Arrowsmith (LT) Unity
, 218 Dechman; Mabel Daugh-
nity cl, 1010 Ellis
-Bonnie Brown, Unity, Empire
ae Lundahl, Unity, Mead bldg

INDIANA

—Cleo Lee (LM) Unity, Wayne
is—Murrel G. Powell, Unity,
rk
Lydia Simpson (LT) Unity
, 523 S Washington

IOWA

ids—Unity cen, 1015 2 Ave SE
es—Betty Stitt, Unity, 42 &
—Elizabeth McClaughry, Unity
urance Exchange bldg

KANSAS

arriet Pfouts, Unity, Jayhawk
Carl Moran (LM) Unity, Eaton

KENTUCKY

-Clara Conway (col) (LT)
209 Russell
-Maebel Carrell, Cecilia Card-
eresa Rehm, Ruth Gilpin (LT)
oker (LT) Martha Boehl (LT)
ly (LT) Unity, 1322 S 4

LOUISIANA

ns—Elois Echlin, Rhoda Bel-
T) 823 Perdido; Lillian White
lida Warren (LT) Unity, 604

MAINE

Omer Hodgman, Unity, 562

MARYLAND

-E. Roy Feldt, Unity, Emerson

MASSACHUSETTS

hn Baughman (LM) Boston
enter, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Roxie Miller (LM) Unity cl, 301 S Henry

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) Unity Assn, Maccabees bldg; Otto Fishburn (LT) Unity cl, 834 Trombley; James Elliott (col) (LM) Unity, 544 E Frederick

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 734 Union Industrial bldg

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, YWCA

Royal Oak—Maud McCulloch (LM) Unity cen, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity cen, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity cl, Merriam Park Library

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) Hallie Broadhurst (LT) S S Unity cen, Jewell bldg

Lee's Summit—Nora Lee Stevenson (LM) Unity Farm cen, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Ralph O'Day (LM) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer (LM) Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 320 Stevens st

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—Wm. Quinn (LM) Unity, 423 Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson (LM) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Albany—Walfred Taurainen (LT) Unity, YWCA

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Lillian Matthews (LM) Unity, 271 Delaware

Elmira—Elise Rosenburg (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) Unity cen, 135-42 40 rd

Jamestown—Ella Richards, Unity, 1048 N Main

New York—Georgiana Tree West, Marion Rodgers (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Crichton Boatwright (LM) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nana Sutton (col) (LT) Unity, 137 W 110

Rochester—Raymond Barker, Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LM) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—J. Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. Anthony, Unity, Hotel Cleveland

Columbus—John Coulson, Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, 35 E Gay

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Marion—Fannye Treaster (LM) Unity cl, City Library

Springfield—Fannye Treaster (LM) Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LM) Unity, Richardson bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LM) Unity cl, YMCA

Zanesville—Fannye Treaster (LM) cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic

OREGON

Portland—Marion Lance, Unity, 81 20

Baker—Chris. Scott, Unity, Baker

La Grande—Christopher Scott, Sacajawea hotel

Klamath Falls—Marion Clifton Unity, Elk hotel

Medford—Marion Clifton (LM) Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt assb, St James hotel

Pittsburgh—Martha Anthony, Unity Oliver ave

TENNESSEE

Memphis—Elizabeth Chester, Unity tel Chisca

Nashville—Mary Elizabeth Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) 1518 Polk

Dallas—Hobart and Ruth Gillespie Unity, 1708 Commerce

El Paso—F. E. Andrews, Edna (LT) Unity, Gardner hotel

Ft Worth—Hobart Gillespie (LM) cl, Blackson hotel

Houston—Lilian Brass, Unity, bldg; Corine Smith (LT) Unity (col), 2115 Live Oak

San Antonio—Mary Myles, Unity, erick bldg

WASHINGTON

Ellensburg—Christopher and Beulah Unity, Ellensburg hotel

Kennewick—Christopher and Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Ben Franklin hotel

Wenatchee—Christopher and Scott, Unity, Cascadian hotel

Yakima—Christopher and Beulah Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347

Milwaukee—Elmer Gifford (LM) cen, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, Birks

Toronto—Herbert J. Hunt, Unity, Yonge

Winnipeg—Edna Bowyer, Russell (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake (LM) Unity, 78 St John's st E C 1; Hacking (LT) Unity soc, 2 Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Cleu Mount Road Upton

Notes FROM UNITY

n Jesus"

; one of our own race, is familiar with our ure and its infirmities, to the kingdom of is George M. Lamsa, one of the lands ad- t of the Master, who peaking the Aramaic hat Jesus spoke, sum- e mission of Jesus.

Ir. Lamsa's acquaint- the customs of the d his own deep study le and of history, he The Man Jesus." This deeply spiritual arti- in March *Unity*. Be d it and to order extra this issue of *Unity* or any of your friends terested in the Bible.

ust d

terature has relieved y husband of worry ith and blessings are We are ready to share n others, because we keep what we have ourselves.—*Mrs. F.*).

The Perfect Answer

Whatever the problem, God is the answer. He comes forth for us according as we learn to turn to Him in trust; trusting him rather than the sorry circumstances that seem to enmesh us. Trusting Him ceaselessly! Thank God, we can be released and divinely aided. We can be lifted up into the realm where we know we are secure because we are under divine dominion. —*From God Is the Answer.*

Remember This Date

Unity students are looking forward to February 18, the date on which Lent will start. During the Lenten season every student tries to take some definite step

forward in his affairs and in his thinking. This year the book that Unity students will use as their Lenten study guide is *Teach Us to Pray,* by Charles and Cora Fillmore.

A Blind Chinese Student Writes

"We wish we could receive *Wee Wisdom* and *Daily Word,* which are published in Braille. 'We' refers to twenty-nine Chinese blind students who study

at college and middle [intermediate] school. We are sorry to say that Chinese blind students can hardly obtain a Braille book to read. We have to copy what we study. Now we learn Bible, English literature, world history, music, and other subjects. We would greatly appreciate receiving your Braille publications."

These students in Nanking, China, are now receiving the magazines they requested through Silent-70, the missionary department of Unity School. Braille *Wee Wisdom* and *Daily Word* will be sent to any blind person who reads Braille, Grade 1½, without charge.

Pictures for Framing

Starting with the January, 1942, number *Progress* is featuring cover photographs suitable for framing in a 7x9-inch frame. Each photograph in the series of twelve will be captioned with a familiar quotation from the literature of the world. Many readers will frame the whole series.

New Celia Caroline Co[illegible] Greeting Booklet

More and more people [illegible] membering their frien[illegible] Easter with a spiritual gr[illegible] a remembrance that lifts [illegible] who receives it onto a ne[illegible] of thought and understa[illegible]

This year the new [illegible] booklet will do just this [illegible] is written by Celia Carol[illegible] and is called *Breath of [illegible] tality.* It will make a [illegible] Easter gift for your frie[illegible] will be a real inspiration [illegible] all year long. Turn to the [illegible] and Booklets" page in [illegible] of this magazine for a c[illegible] list of the greeting book[illegible] well as of other books [illegible] for Easter gifts.

Lessons in Truth *in Russian*

Unity's textbook for [illegible] ners, *Lessons in Truth,* is [illegible] being printed in the Ru[illegible] language and soon will be [illegible] able to Russian students. [illegible] book is also published in It[illegible] Spanish, and Dutch.

How I Used Truth [illegible] lished in French and Ge[illegible] The booklet *Finding the* [illegible] is available in Swedish [illegible] German. A digest in [illegible] ish of articles published in [illegible] Unity magazines is being [illegible] jected. Perhaps some day [illegible] will be published in a[illegible] guages, and there will be [illegible] corner of the earth where [illegible] is not studied.

Jnity *Readers*

Kansas: I pass my *ity* on to a Nazarene, it on to a Congre- I am a Methodist. the little magazine is h good in this com-

Tennessee: Weekly great blessing to me. of years ago I read f *Weekly Unity* and so much that I sub- it. Later I sent a sub- a friend, and she ed for others. Truth 3.

ual Experience

ou often wondered read a Truth book or t the author would had he been faced of the problems that ad to meet? Perhaps thought the ideas fine but wondered practical application

Used Truth by H. ly tells of the actual of the author. One apters tells of her eliverance from im- , another tells of the of one of her friends, d tells how Doctor ed to use affirmations trate prosperity. This help you make prac- ation of the principles

"I Will Come and Heal."

If you desire healing for yourself or for your loved ones you will be interested in the Unity books on healing. These books explain spiritual healing and tell how to apply the laws governing healing so as to demonstrate greater health and strength. The books have been written by various persons, from different angles, but we know you will be able to select one that fills your own need.

Divine Remedies is a small book that tells of treatments for specific diseases. *Jesus Christ Heals,* by Charles Fillmore, explains the principles of healing. It is written from his fifty years of experience in teaching and using Truth, and it will show you how to open your mind to divine instruction and guidance.

You Can Be Healed was written by Clara Palmer. It is a book that is easy to read and understand. Each chapter takes up the

treatment of a different part of the body and gives appropriate affirmations to be used. *Truth Ideas of an M. D.* was written by a physician and is practical and convincing in its ideas of spiritual healing.

It is wonderful to be able to share the Unity books.—*Mrs. G. A. F., Ohio.*

An Army Man Visits Unity

An army chaplain heard "The Unity Viewpoint" on his camp radio one morning and liked the message. Then he came to Unity headquarters in Kansas City, Missouri, to find out more about the teaching. While here he spoke briefly to the Unity workers at a morning meeting. He said that in his work with the boys in the army he had been searching for some religious ideas to offer them that they would accept and use. He said Unity's philosophy came nearest to what he was seeking of anything he had found. The Unity workers pledged him full co-operation in his efforts, and he went back to camp laden with magazines and books.

Textbooks for Study

Every Truth student should have *Lessons in Truth* and *Christian Healing* at hand for study and reference at all times. In *Lessons in Truth* you learn the statement of Being, a definition of terms used in the study of Truth, when and how to use denials, and the correct way to use affirmations.

Christian Healing is for advanced study. It explains the formative power of thought, how to control your thoughts, and the way to speak the word in order to bring your good into manifestation.

What Makes People Laugh?

Beatrice Chesebrough dered about this, for s often called upon to giv ings and she liked to ma ple laugh. There was about this that eluded h long time. Seemingly by

she found a simple way her audiences laugh and this has grown a radio c and a story serial.

"Hilde" is the charac the story of her discover by her creator in Februa *Business*. It is called "Yo Back Yard."

Good Business is Uni swer to the need for cons business practice, and gests ways and means t ness people for applying principles in their daily

Small Books for Gifts

At Easter many studen to give their friends one small Truth books, which small in size are rich in ings. *The Book of Silent The Contemplation of Divine Remedies, As You so You Prosper,* and *T lence* are appropriate for your friends who are int in Truth or religion.

LIST OF UNITY BOOKS AND BOOKLETS

Beginning Again	flexible $2; cloth	$1.00
God a Present Help	flexible $2; cloth	1.00
God Is the Answer	flexible $2; cloth	1.00
How I Used Truth	flexible $2; cloth	1.00
How I Used Truth	*French, German*	.75
Lessons in Truth	flexible $2; cloth	1.00
Lessons in Truth	*Italian*, $.75; *Spanish, Dutch*	1.00
Letters of Myrtle Fillmore	flexible $2; cloth	1.00
Lovingly in the Hands of the Father	flexible $2; cloth	1.00
Master Class Lessons	flexible $2; cloth	1.00
New Ways to Solve Old Problems	flexible $2; cloth	1.00
Six-Day Healing Practice, A (Formerly Directions for Beginners)	*Spanish*, $.10; *English*	.25
Unity's Statement of Faith		.10
Unity Viewpoint, The		.10
*Whatsoever Ye Shall Ask	flexible $2; cloth	1.00
Working with God	flexible $2; cloth	1.00
Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00
Meatless Meals	cloth	1.00
Science of Food and Cookery, The	cloth	2.50
You and Your Child	flexible $2; cloth	1.00
As You Tithe so You Prosper		.50
Finding the Christ	*Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	de luxe $3; paper	1.00
All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		10.00
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Truth in Song		.50
Unity Song Selections	cloth	1.00
Christ Enthroned in Man	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
*Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
Usable Truth	flexible $2; cloth	1.00
What Are You?	*German* or *English*, cloth	1.00

*Are You Getting All You Want from Life?	.10	Life Is Consciousness	.10
*Breath of Immortality	.10	One Perfect Gift	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Great Helper, The *French, Dutch, English*	.10	Protecting Presence, The	.10
*He Passed This Way	.10	Song of Life, The	.10
Holy Bread	.10	Turning Point, The	.10
Joy Cometh	.10	Twenty-Four Golden Hours	.10
		Way of Faith, The	.10
		What Child Is This?	.10

Where Blessings Begin .... .10

(12 copies of these booklets for $1. Envelopes included)

How Jimmie Came Through	.50
*Jet's Adventures	1.00
Story Friends	.50

*Latest Unity publications

NITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Read What Prosperity Bank Users Re

From California: My husband has been promoted to sales

From New York: We had such an abundance of fruit a tables on our land that we have given a lot to our friends.

From Oklahoma: Our prosperity has multiplied by bounds! Our total income is from seventy-five hens and th and they have kept up production wonderfully.

From Iowa: This last Bank drill certainly brought won sults. My husband found a job, just four weeks before his birthday, and my daughter was offered the school she wanted

Fill out and return the blank below if you want to use perity Bank drill to help you demonstrate more prosper Unity will pray with you as you follow the drill. You ma blank to send *Unity* magazine to your friends—sharing your good; and if you wish you may include your own re subscription.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pra me for a successful demonstration. I will use the drill seven weeks a $3 for the three *Unity* magazine subscriptions (one year each) listed

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

An Invitation to You to Join Truth Students in Lenten Study

STUDENTS all over the world are observing Lent in nity way; that is, devoting some time each day to er, and meditation. Will you join them and us in this e way of preparing for the holy time of Easter?

e at Unity and many students all over the world will e book *Teach Us to Pray* for study during this time, is the key to the kingdom. This book teaches you y. It explains the prayer that brings you into close with God and helps you to learn how to bring your manifestation.

Some of the chapters in the book are

e Prayer	Health and Prosperity
ous Prayer	Spiritual Hearing
sperity through Prayer	The Healing Word

What students say about **Teach Us to Pray** ***for Lenten study:***

exas: I surely enjoy studying *Teach Us to Pray.* It brings our Father and teaches me how to pray in the right way. oy was sick with influenza, and I repeated a prayer out of aise God, he is healed now.

ontana: My health has been greatly improved since I have g the book *Teach Us to Pray.*

linois: This book has opened the way for my husband and all the blessings that God has showered upon us.

do not have *Teach Us to Pray* you can obtain a copy arest Unity center, or you may send direct to Unity it. Why not ask a neighbor to join you in your Lenten cloth binding *Teach Us to Pray* is $1; in flexible is $2. Remember, Lent begins February 18.

HOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Key to Joy

Lucile V. McCurtain

I know no key to joy like thankfulness;
It opens every bar across my way.
Just to feel thankful lifts my heart to God.
To wake and say, "Thanks, God, for everythi
For this sweet breath I draw, for those I love;
For peace within in spite of strife without;
For this good life which gives a chance each
To be of use to someone in the world."
So thankfulness has opened up my door
To rising for the day that is ahead;
And all the tenseness, fears of the unknown,
Drop from my limbs and leave me free to live.
A grateful heart is cleansed of selfishness,
Is fragrant and receptive to God's love.
Each hour His bounty fills and overflows
My every need, and grants the power to sha
For daily there is excess to be given;
And sharing, I can know how glad God is
To give to me out of His infinite store,
To hear just one soul say, "Thanks be to Go